BUDDHIST PSYCHOLOGY & PHILOSOPY

for Modern Minds

(Abhidhamma Awakened)

Volume 4 – Puggalapaññatti: Persons by Designation

By Bhikkhu Indasoma Siridantamahapalaka

Buddhist Psychology & Philosophy for Modern Minds 5
Volume 4 Syllabus — Puggalapaññatti: Persons by Designation 5
ဝန္ဒနာ 6
PUBLISHING RECORD 9
Volume 4 Syllabus — Puggalapaññatti: Persons by Designation 9
Publishing Record 9
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The Office of Siridantamahapalaka
Website: www.siridantamahapalaka.com 10
Dedication 10
Acknowledgments 11
Series Preface 11
Introduction to Volume 4: Puggalapaññatti — Persons by Designation 13
How to Use This Book (Learners) 14
1. Start with the Foundations 14
2. Engage with Visual and Tabular Aids 14
3. Practice Actively (5–12 Minutes per Section) 15
4. Assess and Reinforce Your Progress 15
5. Integrate into Daily Life and Bridge to Future Volumes 15
Access to Teaching Aids 17
Dedication 17
Epigraph 17
Safety & Scope 17
Production Notes 18
Series Map (One-Page Cue) 18
Credits 18
Who This Book Is For 20
How to Use This Book 20
Scope of Volume 2 21
Pedagogy and Assessments 21
Relationship to Later Volumes 22
How Vol. 3 handshakes with the rest of the series 22
→ Vol. 4 Puggalapaññatti (Persons by Designation) 22
→ Vol. 5 Kathāvatthu (Thinking Clearly in Disagreement) 22
→ Vol. 6 Yamaka (The Book of Pairs) 23
→ Vol. 7 Paṭṭhāna (The 24 Conditional Relations) 23
→ Vol. 8 Bhāvanā Handbook (From Analysis to Practice) 23
→ Vol. 9 Integration & Teaching Toolkit 23
Practical bridges you can apply immediately 24
Takeaway 24
Homage to the Blessed One, the Worthy One, the Fully Enlightened One. 25
ACKNOWLEDGMENT 26
DIGITAL ACCESS NOTE 27
Volume 4 Syllabus — Puggalapaññatti: Persons by Designation 28
Chapter-by-Chapter Briefs (with modern hooks) 28
Ch. 1 — Why “Person” is Only Designation 29
Ch. 1 — Why “Person” is Only Designation 29
Orientation 29
Diagram Hook 29
Doctrinal Core 29
Practice Section (5–12 min) 30
Modern Daily-Life Examples 30
Plates 30
Tables 31
T V4.2 Sixfold Concept—Examples — Columns: Type | Definition | Canonical/Commentarial Example | Workplace Example (L10-L21). 31
T V4.3 Rail-Split Script — Columns: Ultimate Statement | Designation Add-on | Why It’s Clean (L43-L49; L61-L66). 32
Assessment Pack 34
A) True/False (10) 34
B) Fill-in-the-Blanks (10) — Use each once. 34
C) Matching (10) 35
D) Label-the-Diagram (1) 35

E) Short Answer (2) 36
F) Scenario Case (1) 36
G) Micro-Log (1) — 60–90s 36
H) Quick Quiz (5) 36
I) Reflection Ticket (1) 36
Takeaway Box 36
Answer Keys 37
Figures & Tables (production-ready briefs) 37
T V4.2 Sixfold Concept—Examples — with canonical/commentarial and workplace parallels. 38
T V4.3 Rail-Split Script — teacher coaching language. 39
Source anchors used 40
Ch. 2 — Map of Paññatti: From Words to Worlds 40
Orientation 40
Diagram Hook 41
Doctrinal Core 41
Practice Section (5–12 min) 42
Plates 42
Tables 42
T V4.5 Memo Rewrite Cheatsheet — Inflated phrase → Minimal designation class → Clean sentence. 44
T V4.6 Twofold vs. Six-class Crosswalk — Meaning-concept vs. Name-concept | Where it shows up in speech | Example. L20-L26 45
Assessment Pack 46
A) True/False (10) 46
B) Fill-in-the-Blanks (10) — Use each once. 46
C) Matching (10) — Classify each item by concept class 47
D) Label-the-Diagram (1) 48
E) Short Answer (2) 48
F) Scenario Case (1) 48
G) Micro-Log (1) — 60–90 s 48
H) Quick Quiz (5) 49
I) Reflection Ticket (1) 49
Takeaway Box 49
Figures & Tables (production briefs) 49
T V4.5 Memo Rewrite Cheatsheet (inflated → minimal class → clean rewrite). 50
T V4.6 Twofold vs. Six-class Crosswalk (link attha/nāma to workplace usage). L20-L26 51
Answer Keys 52
Ch. 3 — The Famous Label: “Person” (Puggala) 53
Orientation 53
Diagram Hook 53
Doctrinal Core 54
Practice Section (5–12 min) 54
Plates 54
Tables 55
T V4.8 Reification → Fix Index — Inflated person-talk | What’s wrong | Replacement (ultimate + classed designation) (Source: CMA placement of concepts after ultimates). 57
A) True/False (10) 58
B) Fill-in-the-Blanks (10) — Use each once. 59
C) Matching (10) — Choose the clean rewrite 59
D) Label-the-Diagram (1) 60
E) Short Answer (2) 61
F) Scenario Case (1) — On-boarding a new colleague 61
G) Micro-Log (1) — 60–90s 61
H) Quick Quiz (5) 61
Takeaway Box 61
Figures & Tables (production briefs) 62
T V4.7 — Puggala Speech Patterns 62
T V4.8 — Reification → Fix Index 63
Answer Keys 65
Ch. 4 — Temperaments & Fit (Carita) 66
Orientation 66
Diagram Hook 66
Doctrinal Core 66
Practice Section (5–12 min) 67
Plates 67
Tables 68
T V4.9 — Temperament → Object & Micro-Protocol 68
T V4.10 — Kasiṇa Size Fit 69
T V4.11 — Recollections Map 69
Assessment Pack 70

A) True/False (10) 70
B) Fill-in-the-Blanks (10) — Word bank: asubha • mettā • ānāpāna • recollections • death • elements • loathsomeness-in-food • wide • small • convention 71
C) Matching (10) — Match temperament → primary prescription 72
D) Label-the-Diagram (1) 72
E) Short Answers (2) 72
F) Scenario Case (1) 72
G) Micro-Log (1) — 60–90s template 72
H) Quick Quiz (5) 72
I) Reflection Ticket (1) 73
Takeaway Box 73
Figures & Tables (production briefs) 73
T V4.9 — Temperament → Object & Micro-Protocol 73
T V4.10 — Kasiṇa Size Fit 74
T V4.11 — Recollections Map 75
Answer Keys 76
Ch. 5 — Ethical Speech without Self-View 76
Orientation 76
Diagram Hook 76
Doctrinal Core 77
Practice Section (5–12 min) 77
Plates (this chapter) 78
Tables (this chapter) 78
T V4.12 — Right Speech Map 78
T V4.13 — Beautiful Factors → Speech Moves 80
A) True / False (10) 81
B) Fill-in-the-Blanks (10) — Use each once. 82
C) Matching (10) — Pair the messy line to its clean rewrite & factor focus. 82
D) Label-the-Diagram (1) 83
E) Short Answer (2) 83
F) Scenario Case (1) 84
G) Micro-Log (1) — 60–90 s 84
H) Quick Quiz (5) 84
I) Reflection Ticket (1) 84
Takeaway Box 84
Figures & Tables (production briefs) 85
T V4.12 — Right Speech Map 85
T V4.13 — Beautiful Factors → Speech Moves (Quick Coach Table) 85
Answer Keys 86
Ch. 6 — Roles, Teams, and Responsibility 87
Orientation 87
Diagram Hook 88
Doctrinal Core 88
Practice Section (5–12 min) 88
Plates 89
Tables 89
T V4.14 — Role/Team Concept Cheatsheet 89
T V4.15 — Kamma Map (Post-mortem) 90
T V4.16 — Rail-Split Post-mortem Script 91
Assessment Pack 92
A) True/False (10) 92
B) Fill-in-the-Blanks (10) — Use each once. 93
C) Matching (10) — Map the action to the lane & a clean line 94
D) Label-the-Diagram (1) 94
E) Short Answer (2) 95
F) Scenario Case (1) — Post-mortem Meeting 95
G) Micro-Log (1) — 60–90 s 95
H) Quick Quiz (5) 95
I) Reflection Ticket (1) 96
Takeaway Box 96
Figures & Tables (production briefs) 96
T V4.14 — Role/Team Concept Cheatsheet 96
T V4.15 — Kamma Map (Post-mortem) 97
T V4.16 — Rail-Split Post-mortem Script (Ready-to-Use Template) 98
Answer Keys 99
Ch. 7 — Conflict De-escalation by Designation 100
Orientation 100
Diagram Hook 100

Doctrinal Core 100
Practice Section (5–12 min total) 101
Plates 102
T V4.17 — Designation Toolkit 102
T V4.18 — Javana Choices 103
T V4.19 — Right-Speech Guardrail 104
Assessment Pack 105
A) True/False (10) 105
B) Fill-in-the-Blanks (10) — Word bank: mind-door, javana, nāma-paññatti, kāla-paññatti, samūha-paññatti, hiri, ottappa, adosa, virati, vedanā. 105
C) Matching (10) 106
D) Label-the-Diagram (1) 107
E) Short Answer (2) 107
F) Scenario Case (1) 107
G) Micro-Log (1) — 60–90 s template 107
H) Quick Quiz (5) 108
I) Reflection Ticket (1) 108
Takeaway Box 108
Figures & Tables (production briefs) 108
T V4.17 — Designation Toolkit (classes & examples: role / time / team) 109
T V4.18 — Javana Choices (triggers, unwholesome vs wholesome turn, coach phrasing) 109
T V4.19 — Right-Speech Guardrail (where virati applies, with rewrite samples) 110
Ch. 8 — Care, Boundaries, and the Illimitables 112
Orientation (why this matters) 112
Diagram Hook (what to draw/see) 112
Doctrinal Core (precise Abhidhamma explanation) 112
Modern Hook (script) 113
Practice Section (guided drills; 8–12 minutes total) 113
Assessment Pack (counts fixed) 114
A) True / False (10) 114
B) Fill-in-the-Blanks (10) 115
C) Matching (10) 115
D) Label-the-Diagram (1) 116
E) Short Answer (2) 116
F) Scenario Case (1) 117
G) Micro-log (1) 117
H) Quick Quiz (5) 117
I) Reflection Ticket (1) 117
Takeaway Box 117
Figures & Tables (production briefs) 118
T V4.8 — Role-Phrase Bank 118
T V4.9 — Cetasika Map for Care 119
T V4.10 — Right Speech Checklist 120
Series Bridge 121
Ch. 9 — Teaching & Leadership Scripts (Classroom/Office) 121
Orientation 121
Diagram Hook 121
Doctrinal Core 121
Practice Section (5–12 minutes) 122
Designation-First Script Cards (with Abhidhamma Check) 122
Assessment Pack 123
A) True/False (10) 123
B) Fill-in-the-Blanks (10) — Use each once. 124
C) Matching (10) — Script → Primary Factor(s) 124
D) Label-the-Diagram (1) 125
E) Short Answer (2) 125
F) Scenario Case (1) — Chairing a Tense Meeting 125
G) Micro-Log (1) — 60–90s 126
H) Quick Quiz (5) 126
I) Reflection Ticket (1) 126
Takeaway Box 126
Figures & Tables (production briefs) 126
T V4.20 — Script Bank by Situation 127
T V4.21 — Abhidhamma Check Rubric 128
T V4.22 — Wrong-Speech → Clean Rewrite 129
Answer Keys 130
Ch. 10 — Review & Bridge to Vol. 5 (Kathāvatthu) 131
Orientation (why this matters) 131

Diagram Hook (what to draw/see) 131
Doctrinal Core (precise Abhidhamma explanation) 131
Practice Section (5–12 mins; classroom + solo) 132
Plates 132
Tables 132
T V4.23 — Debate Hygiene Checklist 133
T V4.24 — Designation vs. Ultimate Map 134
T V4.25 — Canon Bridge Cards 135
A) True/False (10) 135
B) Fill-in-the-Blanks (10) — Word bank: mātikā, triad, dyad, samūha-paññatti, kāla-paññatti, direct-real, direct-unreal, mixed-real/real, mixed-unreal/real, mixed-unreal/unreal 136
C) Matching (10) — Bridge map 137
D) Label-the-Diagram (1) 137
E) Short Answer (2) 138
F) Scenario Case (1) — Mini-colloquium 138
G) Micro-log (1) — 60–90 s 138
H) Quick Quiz (5) 138
I) Reflection Ticket (1) 138
Takeaway Box 139
Figures & Tables (production briefs) 139
T V4.23 — Debate Hygiene Checklist (Live Rubric) **139**
T V4.24 — Designation vs. Ultimate Map (Sixfold Tagging Reference) **140**
T V4.25 — Canon Bridge Cards (Dhātukathā → Puggalapaññatti → Kathāvatthu → Paṭṭhāna) **142**
Answer Keys 142
Global Figures (A4 landscape, PNG @300 dpi, labels outside; one overlay per plate) 143
T V4.1 — Twofold Paññatti (Quick Reference) 143
T V4.2 — Sixfold Concept Typology 144
T V4.3 — “Person” Phrases That Stay Conventional 145
T V4.4 — Temperament Cues → Teaching/Support Moves 145
T V4.5 — Right Speech Map (Beautiful Factors → Micro-behaviors → Example Sentences) 146
T V4.6 — Role (Samūha-paññatti) vs. Responsibility 147
T V4.7 — De-escalation Scripts 148
T V4.8 — Care & Boundaries 148
T V4.9 — Term-Safety Checklist 149
T V4.10 — Review Matrix 150
Assessment Model (per chapter; series-standard) 151
How Vol. 4 Bridges the Arc 151

Buddhist Psychology & Philosophy for Modern Minds

Volume 4 Syllabus — Puggalapaññatti: Persons by Designation

*By **Bhikkhu Indasoma Siridantamahapalaka***

ဝန္ဒနာ

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။

ဗုဒ္ဓဿ ဒန္တဓာတုယော မဟာသရီရဓာတုယော ဝန္ဒနံ ကရောမိ ၊ ဗုဒ္ဓဿ ဒန္တဓာတုယော ဥဘာတော ဟတ္ထေ ဓာရေန္တော ပသန္နစိတ္တော၊သက္ကစ္စံ ပူဇံ ကရောမိ၊ ဂရုကရောန္တော နမာမိ။

ကျမာ ဗုဒ္ဓဿ ဒန္တဓာတုယော သဒ္ဓါ-ပသာဒေန ပူဇေမိ၊ အဓိဋ္ဌာန-ပရမိယာ လဒ္ဓါ၊မယာ ရက္ခိတာ သုပ္ပတိဋ္ဌိတာ။

ကျမာ ဓာတုယော ကျဓ ပတိဋ္ဌိတာ သွာဂတ နာမ ဝိဟာရေ၊

တာသံ ရက္ခဏ-ဂေါပန-ပရိဟာရ-ကရဏံ ၊ မယာ ဘိက္ခု ဓမ္မသာမိ သိရိဒန္တမဟပါလက နာမ သက္ကစ္စံ ပဝတ္တတိ။

ယာ ဒိသာ လောကဓာတူသု ၊ ဗုဒ္ဓါနုဘာဝေန ဇောတန္တိ၊ တာဒိသေန အနုဘာဝေန ကျမာ ဓာတုယော သုပ္ပရိဂ္ဂဟိတာ ဟောန္တု။

သဗ္ဗန္တရာယာ ဝူပသမ္မန္တု ၊ သဗ္ဗုပဒ္ဒဝါ န ဘဝန္တု၊ ကာယိကာ စေတသိကာ ရောဂါ ဝူပသမ္မန္တု၊ ကမ္မံ ကျဒံ အနဝဇ္ဇံ နိဋ္ဌံ ဂစ္ဆတု။

ကျမဿ ပုညကမ္မဿ ဖလေန၊ ကျမိဿာ ဒန္တဓာတုပူဇနာယ အာနိသံသေန၊ အာယု ဝဏ္ဏော သုခံ ဗလံ ပညာ စ ၊ မယ္ဘံ စ သဗ္ဗေသံ စ သတ္တာနံ ဝဗုန္တု၊ သမ္မာ သမ္ဗုဇ္ဈန္တု။

အန္တော အန္တော သတတံ ရက္ခာ၊ ဗာဟိရံ သဗ္ဗယောဂ-ဝူပသမော ဟောတု။

ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရိံ ၊ ကျတိ ဒန္တဓာတုယော နမဿာမိ။

Namo tassa bhagavato arahato sammāsambuddhassa.

Buddhaṁ saraṇaṁ gacchāmi. Dhammaṁ saraṇaṁ gacchāmi. Saṅghaṁ saraṇaṁ gacchāmi.

Abhidhammassa garuṁ katvā, Buddhasāsanassa hitāya sukhāya ca,

imaṁ navakoṭṭhāsa-abhidhammagranthaṁ sampādetuṁ paṭipajjāmi.

Sabbantarāyavinodanatthaṁ, sabbupaddavavupasamanatthaṁ,

kalyāṇamittānaṁ anuggahena, pīṇitacittena kataññutāya ca,

kammantaṁ idha suciṇṇaṁ hotu.

Yaṁ kiñci dosaṁ uppajjeyya, taṁ khamantu sabbe satthariyā.

Puññañca mayaṁ pasavāma, taṁ sabbasattānaṁ hitāya saṅvibhajāma.

Imassa kammassa puññaphalena,

āvuso, ayaṁ navakaṇḍa-abhidhammasarīso

aniṭṭhārahaṁ anāvikaraṇaṁ anupaddavaṁ

sampatti-paripūrakaraṇaṁ ca hotu.

Dhammo have rakkhati dhammacāriṁ (dhp-aṭṭhakathā niddesaṃ);

sabbītiyā sabbayogā ca vūpasammantu.

Sukhaṁ hotu kalyāṇaṁ, kiccassa niṭṭhānaṁ sukhato nipphattu,

anāmayena, averena, abyābajjhena.

Bhikkhu Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka
The Author
The office of Siridantamahapalaka
The Hswagata Buddha Tooth Relics Preservation Museum,Myanmar.

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။

ဗုဒ္ဓံ သရဏံ ဂစ္ဆာမိ. ဓမ္မံ သရဏံ ဂစ္ဆာမိ. သင်္ဃံ သရဏံ ဂစ္ဆာမိ။

အဘိဓမ္မဿ ဂရုံ ကတ္တာ၊ ဗုဒ္ဓသာသနဿ ဟိတာယ သုခါယ စ၊
ဣမံ နဝကောဋ္ဌာသ-အဘိဓမ္မဂြန္ထံ သမ္ဘာဒေတုံ ပဋိပဇ္ဇာမိ။

သဗ္ဗန္တရာယဝိနောဒနတ္ထံ၊ သဗ္ဗုပဒ္ဒဝဝူပသမနတ္ထံ၊
ကလျာဏမိတ္တာနံ အနုဂ္ဂဟေန၊ ပီဏိတစိတ္တေန ကတညုတာယ စ၊
ကမ္မန္တ ဣဓ သုစရ်ာ ဟောတု။

ယံ ကိဉ္စိ ဒေါသံ ဥပ္ပဇ္ဇေယျ၊ တံ ခမန္တု သဗ္ဗေ သတ္ထာရိယာ
ပုညဥ္စ မယံ ပသဝါမ၊ တံ သဗ္ဗသတ္တာနံ ဟိတာယ သင်္ဂိဘဏမ
ဣမဿ ကမ္မဿ ပုညဖလေန၊
အာဝုသော၊ အယံ နဝကထ္ထ-အဘိဓမ္မသရီသော
အနိဋ္ဌာရဟံ အနာဝိကရဏံ အနုပဒ္ဒဝံ
သမ္ပတ္တိ-ပရိပူရကရဏံ စ ဟောတု။

ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရိံ၊
သဗ္ဗီတိယာ သဗ္ဗယောဂါ စ ဝူပသမ္မန္တု။

သုခံ ဟောတု ကလျာဏံ၊ ကိစ္စဿ နိဋ္ဌာနံ သုခတော နိဗ္ဗတ္တု၊
အနာမယေန၊ အဝေရေန၊ အဗျာဗဇ္ဈေန။

ဘိက္ခု ဓမ္မသမိ @ ဘိက္ခု ဣန္ဒဿောမ သိရိဒန္တမဟာပါလက

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Dedication

To the unseen elements that meet in every moment—the doors that open, the objects that arise, the consciousnesses that know—may this volume illuminate your silent dance. For all who pause amid the flux to ask, What meets what?, and in that question, glimpse the path to freedom.

With boundless mettā to the sangha of seekers, ancient and emergent, who read experience not as self, but as awakening.

May the fruit of this work support the training of learners everywhere and serve the long continuity of the Buddha's Dispensation.May all beings, entangled in the aggregates of suffering, find the scalpel of wisdom to dissect illusion and reveal the boundless freedom within.

— Bhikkhu Indasoma Siridantamahapalaka

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Gratitude is extended to:

- ***Mogok Sayadawgyi's lineage**, whose cycle diagrams inspired this teaching method.*

- ***Dr. Sīlānanda**, **Dr. Mehm Tin Mon**, and **Ashin Janakābhivaṁsa**, whose works on Abhidhamma in daily life serve as doctrinal anchors.*

- *The learners, teachers, and colleagues who piloted classroom drills and feedback exercises that shaped the "Practice Packs" in this volume.*

Series Preface

In an era where the human mind is both the pinnacle of technological innovation and the source of profound existential challenges, the ancient wisdom of Buddhist Abhidhamma offers a timeless framework for understanding consciousness, ethics, and reality. The "Buddhist Psychology & Philosophy for Modern Minds (Abhidhamma Awakened)" series bridges this profound tradition with contemporary life, distilling the Abhidhamma Piṭaka—the "higher teachings" of Theravāda Buddhism—into accessible, practical volumes for thinkers, leaders, educators, and practitioners alike.

Drawing primarily from the Abhidhammattha-saṅgaha (A Comprehensive Manual of Abhidhamma, or CMA) by Ācariya Anuruddha, as well as the seven treatises of the Abhidhamma canon, this series awakens these doctrines for modern application. It eschews esoteric jargon in favor of clear, doctrinal precision, integrating "modern hooks" such as workplace scenarios, leadership scripts, and psychological drills to make Abhidhamma actionable. At its core is the "two-rail" method: anchoring analysis in ultimate realities (paramattha dhammas—citta, cetasika, rūpa, nibbāna) while using conventional designations (paññatti) for ethical communication and coordination. This approach dismantles self-view (sakkāya-diṭṭhi), fosters mindful leadership, and equips readers to navigate conflict, care, and creativity without reifying identities.

The series progresses canonically, building literacy volume by volume:

- ***Volumes 1–3** establish foundational elements: aggregates (khandha), sense bases (āyatana), and elements (dhātu), with tools for real-time analysis (e.g., door–object–consciousness streams).*
- ***Volume 4: Puggalapaññatti (Persons by Designation)**—the focus here—trains in treating "person" as mere designation, with chapters on concept typologies, temperaments (carita), right speech (sammā vācā), and bridges to debate and conditionality.*
- ***Subsequent Volumes** explore controversy (Kathāvatthu), paired terms (Yamaka), and conditional relations (Paṭṭhāna), culminating in meditative mastery (Vibhaṅga, Dhammasaṅgaṇī).*

Each volume includes orientation briefs, doctrinal cores, practice sections, diagrams (e.g., "Two Rails" plates), tables (e.g., cetasika maps), and assessment packs to reinforce learning. Modern integrations—such as feedback ladders, conflict de-escalation scripts, and temperament-based coaching—ensure relevance for professionals in tech, education, healthcare, and beyond.

This series is for the awakened modern mind: curious skeptics, ethical innovators, and those seeking precision in an age of ambiguity. By awakening Abhidhamma, we cultivate insight (vipassanā) not as retreat, but as engagement—transforming how we think, speak, and lead.

*In *mettā* and shared *vipassanā*,*

The Abhidhamma Awakened Collective

October 2025

Introduction to Volume 4: Puggalapaññatti — Persons by Designation

In the vast landscape of human experience, the notion of "person" stands as one of the most intuitive yet deceptive constructs. We navigate our days referring to "managers," "colleagues," "leaders," and "self," assuming these labels capture enduring essences. Yet, according to the Abhidhamma—the analytical heart of Theravāda Buddhism's "higher teachings"—such terms are mere designations (paññatti), conceptual overlays fashioned by worldly convention, not ultimate realities (paramattha dhammas). This volume, the fourth in the Buddhist Psychology & Philosophy for Modern Minds (Abhidhamma Awakened) series, delves into the Puggalapaññatti treatise, training readers to wield "person" language ethically and skillfully without smuggling in self-view (sakkāya-diṭṭhi). By mastering this distinction, we unlock clearer communication, compassionate leadership, and resilient conflict resolution—tools indispensable for today's fast-paced, interconnected world.

Building on the foundational ultimates explored in Volumes 1–3 (aggregates, sense bases, and elements), this volume introduces the "two-rail" method: anchor every analysis in the stream of ultimates—mind-moments (citta), mental factors (cetasika), matter (rūpa), and nibbāna—while reserving designations for practical coordination. Drawing from the Abhidhammattha-saṅgaha (CMA) and the Puggalapaññatti itself, we dissect concepts through twofold (attha-paññatti as meaning, nāma-paññatti as name) and sixfold typologies, ensuring speech remains "clean" and free of ontological inflation. Modern hooks—such as peeling a workplace grievance like "My manager was unfair" into sensory doors, contact (phassa), feeling (vedanā), and minimal labels—bring these doctrines alive, transforming abstract theory into daily drills for ethical speech, temperament-based coaching, and boundary-setting care.

The chapters unfold progressively: Beginning with the doctrinal grounding of "person" as designation (Chapter 1), we map concept landscapes (Chapter 2), explore the label "puggala" (Chapter 3), and match temperaments (carita) to meditative fits (Chapter 4). We then apply this to right speech without self-view (Chapter 5), role-based responsibility (Chapter 6), conflict de-escalation (Chapter 7), compassionate boundaries via the illimitables (Chapter 8), and ready-made leadership scripts (Chapter 9). Culminating in a review and bridge to Volume 5 (Kathāvatthu), the volume equips you with diagrams (e.g., "Two Rails" plates), tables (e.g., cetasika maps), practice sections, and assessments to internalize these skills.

For modern minds—whether in boardrooms, classrooms, or personal relationships—this volume offers liberation from reified identities, fostering precision, empathy, and insight. As we peel away conventional fictions to reveal the dhammas beneath, we awaken to a more lawful, less burdened way of being. Engage with these teachings not as relics, but as blueprints for awakened action in an era demanding ethical clarity.

How to Use This Book (Learners)

How to Use This Book (Learners)

Welcome to Volume 4 — Puggalapaññatti: Persons by Designation, your guide to mastering the Abhidhamma's distinction between ultimate realities and conceptual designations in everyday life. This book is designed as an interactive syllabus for self-paced or group study, blending doctrinal depth with practical application. Whether you're a student of Buddhist psychology, a professional seeking ethical communication tools, or a leader aiming to reduce self-view in decision-making, approach this volume as a training manual: read actively, practice diligently, and reflect regularly. Here's how to make the most of it:

1. Start with the Foundations

- ***Read the Orientation and Modern Hook First:*** *Each chapter begins with an Orientation that sets the doctrinal context and a Modern Hook (e.g., workplace scenarios like "My manager was unfair") to connect ancient teachings to your life. Use these to prime your mind—ask yourself: "How does this show up in my day?"*
- ***Dive into the Doctrinal Core:*** *This section provides precise Abhidhamma explanations, anchored in sources like the Abhidhammattha-saṅgaha (CMA). Highlight key terms (e.g., paramattha vs. paññatti, twofold/sixfold concepts) and note cross-references (e.g., L43-L49 for line numbers in CMA). If new to the series, review Volumes 1–3 for basics on aggregates, sense bases, and elements.*

2. Engage with Visual and Tabular Aids

- ***Diagrams (Plates):*** *These are your visual anchors, like Plate V4.1 — Two Rails: Ultimate vs. Designation. Study them actively—label blanks during reviews, and use overlays to toggle between ultimates and designations. Print or sketch them for quick reference in daily practice.*
- ***Tables:*** *Tools like T V4.1 Twofold Concept or T V4.2 Sixfold Concept—Examples offer quick references with definitions, examples, and modern parallels. Use them as cheat sheets: during drills, sort items into categories or rewrite phrases using the "Rail-Split Script."*
- ***Tip:*** *Integrate visuals early—after reading the Diagram Hook, pause to visualize or draw your own version before proceeding.*

3. Practice Actively (5–12 Minutes per Section)

- ***Follow the Practice Section:*** *Each chapter includes timed drills (e.g., Peel-and-Place Drill, Script-and-Check) to build skills like splitting experiences into ultimates (door–object–consciousness → phassa → vedanā) and adding minimal designations. Do them solo or in pairs: time yourself, log results in a journal, and repeat weekly.*

- ***Micro-Logs and Reflection Tickets:*** *These short exercises (60–90 seconds) encourage real-time application. For instance, track a workplace interaction with "Ultimate: door–object→consciousness | phassa? Y/N | vedanā: ___" then add a designation. Use them daily to bridge theory and life.*
- ***Scenario Cases:*** *Apply concepts to hypotheticals (e.g., onboarding a colleague). Rewrite responses doctrinally clean, then test them in real conversations.*

4. Assess and Reinforce Your Progress

- ***Assessment Pack:*** *At the end of each chapter, tackle the mix of True/False, Fill-in-the-Blanks, Matching, Label-the-Diagram, Short Answers, Scenario Cases, Micro-Logs, Quick Quizzes, and Reflection Tickets. Score yourself using the Answer Keys—aim for 80% mastery before advancing. Revisit weak areas with corresponding plates or tables.*
- ***Takeaway Box:*** *Summarize each chapter's essence in your notes. Use it as a mantra (e.g., "Ultimate first, Designation second") for ongoing practice.*
- ***Global Resources:*** *Refer to Global Figures and Global Tables for cross-chapter tools, like the Concept Typology Wheel or Right Speech Map. The Assessment Model provides a standard rubric for self-evaluation.*

5. Integrate into Daily Life and Bridge to Future Volumes

- ***Modern Daily-Life Examples:*** *Apply hooks to your routine—inbox flare-ups, meetings, or performance reviews. Start small: peel one interaction per day into rails.*
- ***Series Bridge:*** *Note connections backward (e.g., to Volume 3's element-reads) and forward (e.g., to Volume 5's debate hygiene in Kathāvatthu). Use the Canon Bridge Cards in Chapter 10 to preview how designations support claim-testing and conditionality.*
- ***Pacing Suggestions:*** *Complete one chapter per week (2–3 hours reading/practice + assessments). Join or form a study group for role-plays. If studying alone, voice scripts aloud to embody ethical speech.*

This book isn't passive reading—it's a path to awakened communication. By consistently applying the "two-rail" method, you'll cultivate precision without attachment, reducing self-view while enhancing empathy and effectiveness. If challenges arise, revisit the Doctrinal Core or consult CMA references. May your study lead to clearer minds and kinder actions.

May your dhātu reads illuminate the path.

Preface

In the intricate tapestry of human cognition and interaction, the Abhidhamma tradition offers a profound lens through which to discern the ephemeral nature of what we call "personhood." Volume 4 — Puggalapaññatti: Persons by Designation invites readers into this analytical depth, illuminating how the Buddhist canon treats individuals not as fixed entities but as conceptual designations (paññatti) overlaid upon the flux of ultimate realities (paramattha dhammas). As the fourth installment in the Buddhist Psychology & Philosophy for Modern Minds (Abhidhamma Awakened) series, this volume builds upon the elemental foundations laid in prior works, guiding practitioners toward ethical mastery in speech, leadership, and relational dynamics.

At its essence, the Puggalapaññatti—one of the seven treatises of the Abhidhamma Piṭaka—serves as a bridge between the ultimate and the conventional, allowing us to communicate about "persons" (puggala) without entrenching self-view. Drawing from the Abhidhammattha-saṅgaha (CMA) by Ācariya Anuruddha, we explore classifications of concepts, temperaments (carita), and mental factors (cetasika) that underpin right speech (sammā vācā) and compassionate action. Through modern lenses—such as deconstructing workplace conflicts or scripting non-reifying feedback—this volume transforms doctrinal precision into lived wisdom, fostering environments of clarity and kindness amid contemporary challenges like digital overload and interpersonal strain.

This preface sets the stage for a journey of deconstruction and reconstruction: peeling away illusions of permanence to reveal the dhammas' lawful flow, then rebuilding communication with minimal, ethical designations. For scholars, therapists, educators, and innovators alike, these teachings are not relics but revolutionary tools—awakening minds to navigate complexity with insight and equanimity. As we embark, may this volume inspire a shift from ego-bound narratives to liberated, condition-aware engagement.

With metta,

Bhikkhu Indasoma Siridantamahapalaka

The Abhidhamma Awakened Collective

Access to Teaching Aids

A master QR links you to downloadable prompt cards, legality grids, and classroom overlays. Keep it handy for drills and assessments. The Global Figures and Tables lists in this volume align one-to-one with those downloads for easy lesson planning.

Dedication

To the awakened minds of past, present, and future—those who diligently peel away the veils of designation to reveal the ultimate truths beneath. May this volume honor the timeless teachings of the Abhidhamma, inspiring ethical clarity, compassionate leadership, and liberation from self-view in our modern world.

Epigraph

"The mental and material are really here,

But here there is no human being to be found,

For it is void and merely fashioned like a doll—

Just suffering piled up like grass and sticks."

— Visuddhimagga XVIII.31

Safety & Scope

This is an educational text on Buddhist analysis and practice. It is not a medical or psychological treatment manual. If your practice brings up distress, consult a qualified teacher or clinician.

Production Notes

Plates comply with house SOP: A4 at 300 dpi, labels outside, single overlay, high contrast. Use the legality matrix before emotion drills; script first 5–10 seconds when training anger, worry, or excitement; keep emergency interrupt one-liners visible.

Series Map (One-Page Cue)

- ***Vol. 1 Dhammasaṅgaṇī:*** *enumerate phenomena*
- ***Vol. 2 Vibhaṅga:*** *analyze by method*
- ***Vol. 3 Dhātukathā:*** *read as triads (this volume)*
- ***Vol. 4 Puggalapaññatti:*** *safe designation after triad literacy*

Credits

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Abstract

This volume, the fourth in the "Buddhist Psychology & Philosophy for Modern Minds (Abhidhamma Awakened)" series, delves into the Abhidhamma treatise Puggalapaññatti (Designation of Human Types), training readers to treat "person" (puggala) as a conceptual designation (paññatti) rather than an ultimate reality (paramattha). Anchored in the Abhidhammattha-saṅgaha (CMA), it introduces a "two-rail" method: analyzing experiences via ultimates (citta, cetasika, rūpa, nibbāna) while using designations ethically for communication, leadership, and conflict resolution. Chapters cover the twofold (attha- and nāma-paññatti) and sixfold concept typologies, temperaments (carita) with meditative fits, right speech (sammā vācā) through sobhana cetasikas and virati, role-based responsibility without self-view, de-escalation scripts, care boundaries via the illimitables (mettā, karuṇā, muditā, upekkhā), and teaching templates. Modern applications include workplace feedback, team coordination, and daily drills, supported by diagrams, tables, practices, and assessments. The volume bridges to Kathāvatthu (debate hygiene) and Paṭṭhāna (conditionality), fostering non-reifying insight for contemporary ethical living.

Keywords: *Puggalapaññatti, paññatti, paramattha, Abhidhamma, carita, right speech, sobhana cetasikas, self-view, ethical leadership, modern Buddhism*

Introduction to the Volume

Welcome to Vibhaṅga: Dissecting Reality, the second volume in the Abhidhamma Awakened series. If Volume 1 was the cartographer's chart—methodically enumerating the 89 (or 121) types of consciousness, the 52 mental factors, and the 28 material phenomena—Volume 2 invites you into the surgeon's chamber. Drawing from the Vibhaṅga ("Analysis" or "Dissection"), the second book of the Abhidhamma Piṭaka, we shift from naming the parts of experience to vivisecting them through multiple lenses. This is no mere intellectual exercise; it's a transformative practice that equips you to unravel the knots of dukkha in real time.

In an age of relentless digital pings and existential drift, the Abhidhamma's analytical method offers a refuge: a way to pause, probe, and pivot amid the mind's ceaseless arising and passing. Here, you'll master "lens-switching"—fluidly viewing a single moment (say, the sting of an email notification) through the khandhas (as clumping aggregates fueling craving), āyatanas (as sense doors hijacked by contact), and dhātus (as elemental fluxes beyond self). From these foundations, we extend the dissection to canonical pillars like the Four Noble Truths, the faculties, the path factors, satipaṭṭhāna, and dependent arising, weaving sutta wisdom into Abhidhamma precision.

Each chapter unfolds with a modern hook—a relatable scenario like Zoom-call overload or browser-tab temptation—followed by doctrinal core, guided practices, and rigorous assessments. Visual "plates" (diagrammatic tools) and tables serve as your workbench, while micro-logs invite personal integration. This volume isn't an endpoint; it's a bridge to deeper integration in Volumes 3 and beyond.

As the Buddha taught, reality is dissected not to fragment, but to reveal wholeness. May your study here awaken the surgeon within, wielding wisdom with grace.

Who This Book Is For

This volume speaks to those at the crossroads of ancient wisdom and modern turmoil:

- ***Meditators and Insight Practitioners**: If you're deepening vipassanā, seeking sharper tools to dissect moments of arising craving or aversion, these analytical lenses will refine your on-the-cushion and off-the-cushion practice.*
- ***Therapists and Mental Health Professionals**: Integrating mindfulness? Dissect client narratives through khandhas (ego-clumps) or āyatanas (relational triggers) to foster breakthroughs in anxiety, trauma, or relational patterns.*
- ***Philosophers and Curious Minds**: Grappling with questions of self, reality, and freedom? The Abhidhamma's dissection echoes quantum uncertainty and phenomenology, bridging Eastern insight with Western inquiry.*
- ***Educators and Study Groups**: Teachers of Dhamma or psychology will find ready-made drills, assessments, and visuals for classroom vitality.*

- ***Everyday Seekers****: If life's "traffic jams" of emotion leave you drained, this book offers practical phenomenology—reframing a coffee break as a dhātu triad or procrastination as a path-factor shortfall.*

No prior Abhidhamma knowledge is assumed beyond Volume 1, though newcomers may benefit from its enumerative foundations. All are welcome: the weary professional, the devoted parent, the restless student. If your mind hungers for clarity amid flux, this is your invitation.

How to Use This Book

Approach this volume as a living laboratory, not a linear read. Its structure mirrors the Vibhaṅga's method: orient, dissect, practice, reflect, integrate. Here's your guide:

1. ***Chapter Flow****: Begin with the "Orientation" (why it matters) and "Modern Hook" to ground in relevance. Dive into the "Doctrinal Core" for precise Abhidhamma exposition, tied to primary references (e.g., Vibhaṅga suttas). Use "Diagram Hooks" and plates to visualize—sketch them yourself for embodiment.*
2. ***Practice Drills****: Allocate 5–12 minutes daily for guided exercises (classroom or solo). These build "lens-switching" muscle: analyze a breath, a thought, a memory through khandha-āyatana-dhātu. Journal in "Micro-Logs" to track shifts.*
3. ***Assessments as Allies****: Treat the pack (True/False, Fill-in-the-Blanks, etc.) as iterative mirrors. Score yourself, then revisit weak spots. Short answers and scenarios bridge theory to life—e.g., dissect a "road-rage" moment.*
4. ***Visuals and Tables****: Print plates at 300 dpi for annotation. Tables (e.g., T V2.10 Triad vs. Aggregate) are debugging tools—reference during drills.*
5. ***Pacing****: Solo? One chapter weekly, with review in Ch. 12. Group? Pair discussions on scenarios; use Quick Quizzes as warm-ups.*
6. ***Integration****: End with "Takeaway Box" bullets. Cross-reference to Volume 1 for enumeration recall. For deeper dives, consult Primary References Teaching Text Book (trainer's appendix).*

Read actively: pause to apply. The Abhidhamma awakens through doing, not devouring. May your engagement yield fruit.

Scope of Volume 2

Volume 2 encompasses the Vibhaṅga's analytical core, dissecting reality through three primary lenses (khandha, āyatana, dhātu) and extending to key canonical frameworks. Spanning 12 chapters across 222 pages, it covers:

- ***Foundational Lenses (Ch. 1–5)****: Mastery of aggregates (five heaps), sense bases (twelve doors), and elements (eighteen triads), with drills for single-moment analysis.*
- ***Process Dissection (Ch. 6–7)****: Contact (phassa) and feeling (vedanā) as present-effect pivots, linking to craving's ignition.*

- ***Ethical and Meditative Factors (Ch. 8–10)****: Faculties (indriya), path factors (maggaṅga), and satipaṭṭhāna blocks, with behavioral counters to hindrances.*
- ***Causal Synthesis (Ch. 11)****: Dependent arising (paṭiccasamuppāda) preview, focusing links 3–7 in vibhaṅga style.*
- ***Culmination (Ch. 12)****: Review, error-fixing index, and readiness for Volume 3 (Dhātukathā).*

Global elements include 20+ figures/plates (diagrammatic tools), 25 tables (contrast grids, drill scripts), and consolidated answer keys. Pāli terms are italicized with English glosses; modern hooks tie to daily dukkha (e.g., app alerts, Zoom fatigue). Scope excludes full Vibhaṅga exegesis, focusing on applied psychology for awakening—preparing for elemental matrices in later volumes.

Pedagogy and Assessments

Our pedagogy embodies the Buddha's ehipassiko ("come and see")—inviting direct verification through layered engagement:

- ***Hook and Orient****: Each chapter opens with a "Modern Hook" (e.g., "Traffic Jam Triad Flash") and 3–6-line "Orientation" to spark relevance, countering Abhidhamma's reputation for aridity.*
- ***Doctrinal Core****: Precise, tied expositions from Vibhaṅga and suttas, with Primary References Teaching Text Book cross-links for authenticity.*
- ***Guided Practices****: 5–12 minute drills (classroom/solo) build skills progressively: isolation (one lens), switching (trio), application (scenarios). Emphasizes embodiment via breathwork, journaling, and paired shares.*
- ***Visual Scaffolding****: Custom plates (A4 PNGs, 300 dpi) as interactive tools—label, overlay, annotate. Tables (e.g., T V2.16 Bojjhaṅga Cues) as "quick fixes" for hindrances.*

Assessments form a balanced "gauntlet" for integration:

- ***Recall****: 10 True/False, 10 Fill-in-the-Blanks (word banks provided), 10 Matching.*
- ***Application****: Label-the-Diagram (1–2), 2 Short Answers, 1 Scenario Case.*
- ***Reflection****: 1 Micro-Log (60–90s/200 words), Quick Quiz (5 multiple-choice).*
- ***Synthesis****: Takeaway Box (1–3 bullets).*

Keys follow immediately, with rubrics prioritizing depth (e.g., "Shows lens-switch fluidity?"). Not tests, but mirrors—encouraging iteration. For trainers: Appendix with error-index and readiness checklists. This fosters not rote knowledge, but lived wisdom.

Relationship to Later Volumes

What Vol. 3 gives you. *This volume drills fast, reliable* ***triad literacy****—naming the exact* ***door–object–consciousness*** *that formed contact (phassa) and then feeling (vedanā). From here, every later volume builds on this precise "what met what?" read.*

How Vol. 3 handshakes with the rest of the series

→ ***Vol. 4 Puggalapaññatti (Persons by Designation)***

- ***Why it matters:*** *Once you can label ultimates as triads, you can safely speak in* ***conventional designations*** *(paññatti) without smuggling in self-view.*

- ***Handoff skill:*** *"Describe the episode in triads first; then, if needed, use role-language ('manager,' 'student') as a* ***designation****, not an essence."*

- ***Teacher cue:*** *Start every feedback script with a one-line triad read; only then add conventional phrasing.*

→ ***Vol. 5 Kathāvatthu (Thinking Clearly in Disagreement)***

- ***Why it matters:*** *Most debates derail because vantage is fuzzy. Triads fix the vantage* ***before*** *arguing.*

- ***Handoff skill:*** *"State the claim → anchor the* ***active triad*** *→ debate the point."*

- ***Class move:*** *If terms clash, return to "which door? which object? which consciousness?"—then proceed.*

→ ***Vol. 6 Yamaka (The Book of Pairs)***

- ***Why it matters:*** *Pair-testing (Are all X Y? Are all Y X?) needs clean referents. Triads supply them.*

- ***Handoff skill:*** *Test statements like "Seeing* ***is*** *thinking" by separating* ***eye-door triad*** *from* ***mind-door triad*** *and checking the converse.*

- ***Result:*** *Crisper conclusions that don't overreach.*

→ ***Vol. 7 Paṭṭhāna (The 24 Conditional Relations)***

- ***Why it matters:*** *Conditions say* ***how*** *dhammas relate. Without triad clarity, conditioning talk is guessy.*

- ***Handoff skill:*** *Convert a triad into a lawful* ***three-factor sentence****: conditioner → conditioned → conditioning mode (e.g., "Visible form serves as* ***object-condition*** *for eye-consciousness").*

- ***Outcome:*** *You can map short episodes as chains of conditioned triads—no stories, just lawfulness.*

→ ***Vol. 8 Bhāvanā Handbook (From Analysis to Practice)***

- ***Why it matters:*** *Practice instructions need* ***specific objects*** *and* ***precise meets****.*

- ***Handoff skill:*** *Use triads to choose objects (e.g., breath sensations =* ***body-door tactile****), to log* ***contact→feeling*** *accurately, and to diagnose hindrances in real time.*

- ***Daily drill:*** *"Name the door → name the object → confirm the knowing → log the tone."*

→ ***Vol. 9 Integration & Teaching Toolkit***

- ***Why it matters:*** *Teaching and self-coaching rely on fast, demonstrable reads. Triads are your* ***demo language****.*

- ***Handoff skill:*** *Build lesson plans, rubrics, and "teach-boxes" that begin with a triad snapshot, then add designation (Vol. 4), debate hygiene (Vol. 5), pair-checks (Vol. 6), and conditions (Vol. 7).*

- ***Result:*** *A consistent classroom method:* ***triad first, then everything else.***

Practical bridges you can apply immediately

- ***One-line protocol:*** *"Door–Object–Knowing →* ***Contact*** *→* ***Feeling*** *→ (then decide: designation? debate? pair-test? condition?)"*

- ***Error guard:*** *If you're unsure, re-identify the triad. Wrong triad = wrong downstream analysis.*

- ***Assessment continuity:*** *Every later volume's assessments reuse Vol. 3 skills (label-the-diagram, scenario mapping) with added layers (designation lines, pair checks, paccaya sentences).*

Takeaway

*Vol. 3 is the **grammar** of lived episodes. Master the triad, and the rest of the series becomes a set of clean add-ons: how to **speak** about it (Vol. 4), how to **argue** it (Vol. 5), how to **test** it (Vol. 6), how it **conditions** (Vol. 7), how to **practice** it (Vol. 8), and how to **teach** it (Vol. 9).*

May this volume help you see moments as moments—clearly, kindly, and to liberating effect.

With Respect

The Author

Sao Dhammasami

Bhikkhu Indasoma Siridantamahapalaka (Pen Name)

Homage

Homage to the Blessed One, the Worthy One, the Fully Enlightened One.

ACKNOWLEDGMENT

If the explanations in this book are clear and easy to understand, the credit belongs entirely to my revered Teachers, whose guidance and instruction have been my compass.

If errors remain, or if improvements are needed, they arise from my own limitations alone.

I respectfully invite the most senior members of the Saṅgha, as well as learned elders and fellow practitioners, to offer their feedback, corrections, and guidance should they find mistakes or shortcomings in this work.

— Bhikkhu Indasoma Siridantamahapalaka

The Author

DIGITAL ACCESS NOTE

*To support learning and integration, this volume is accompanied by **downloadable prompt cards and visual aids**. These resources are designed for classroom use, personal study, and practice integration.*

*Readers are encouraged to **scan the QR code below** to download, print, and use these materials as supportive companions to the text.*

Access Link:

https://photos.app.goo.gl/RtnE2Sp8QzMUr77w6

Scan to Download:

“Scan here for Prompt Cards & Visual Aids — ready to download and print.”

Volume 4 Syllabus — Puggalapaññatti: Persons by Designation

Series: *Buddhist Psychology & Philosophy for Modern Minds (Abhidhamma Awakened)*

Role of Vol. 4. *This volume trains you to use "person" strictly as* ***designation*** *(paññatti) while keeping analysis grounded in* ***ultimate realities*** *(citta, cetasikas, rūpa, nibbāna). In the Sangaha, concepts (paññatti) are treated distinctly from ultimates and are explicitly tied to Puggalapaññatti; we'll leverage that clarity to build ethical speech, feedback skills, and leadership scripts without smuggling in self-view.*

Chapter-by-Chapter Briefs (with modern hooks)

Ch. 1 — Why "Person" is Only Designation

Brief. *Lay the doctrinal ground: ultimates vs. concepts; twofold paññatti (as-meaning, as-name); sixfold concept-typology; why Puggalapaññatti exists in the Abhidhamma corpus.* ***Hook.*** *"My manager was unfair"—peel the event into paramattha + safe designation.*

Ch. 1 — Why "Person" is Only Designation

Orientation

In Abhidhamma, we anchor analysis in ***ultimates*** *(paramattha: citta, cetasika, rūpa, Nibbāna). Yet the tradition also accounts for* ***concepts*** *(paññatti), handled explicitly via the treatise* ***Puggalapaññatti****—"Designation of Human Types." Concepts belong to* ***conventional reality*** *but are included to explain how the mind communicates about what is not ultimate, e.g., "person," "manager," "team." (L43-L49). Abhidhamma distinguishes* ***two kinds of concept****: attha-paññatti (concept-as-meaning) and nāma-paññatti (concept-as-name/designation) (L60-L66). It further classifies how concepts relate to the real/unreal in* ***six modes****—a precision we'll use to keep speech clean while avoiding self-view (L43-L47).*

Modern hook. *"My manager was unfair." We'll peel that into: (1) the* ***ultimate*** *stream (door–object–consciousness; contact→feeling), and (2) the* ***safe designation*** *that the mind applies afterward via the* ***mind-door****—"manager," "unfair" as concepts fashioned by worldly convention (L61-L66).*

Diagram Hook

Plate V4.1 — "Two Rails: Ultimate vs. Designation."

A4 landscape, PNG @300 dpi, sRGB; labels outside; ***one overlay****. Left rail = paramattha flow (triad→phassa→vedanā). Right rail = paññatti (name/meaning) arising at the* ***mind-door*** *after sense-process. Caption: "First the fact, then the label" (L43-L49; L61-L66).*

Doctrinal Core

- ***Ultimates vs. Concepts.*** *The Abhidhammattha-saṅgaha treats four* ***ultimates****—citta, cetasika, rūpa, Nibbāna—as the "what's really there," and only* ***after*** *this exposition does it introduce* ***concepts*** *(paññatti) and point to* ***Puggalapaññatti*** *for their inclusion in the corpus (L43-L49).*

- ***Twofold concept.*** *Attha-paññatti (meaning) and nāma-paññatti (name/designation) (e.g., the* ***meaning*** *"four-legged domestic animal" vs. the* ***name*** *"dog") (L60-L66).*

- ***Sixfold mapping of concepts.*** *Abhidhamma classifies concepts as:*

    1. concept of the ***real****; 2) concept of the* ***unreal****; 3) of the* ***unreal by the real****; 4) of the* ***real by the unreal****; 5) of the* ***real by the real****; 6) of the* ***unreal by the unreal****, with examples (e.g., "eye-consciousness" = real-by-real; "king's son" = unreal-by-unreal) (L4-L21; L44-L52).*

- ***How meaning is known.*** *Speech sound is taken at the* ***ear-door****;* ***meaning*** *is understood when a* ***subsequent mind-door process*** *takes* ***concept*** *as object—"fashioned by worldly convention" (L61-L66).*

- ***Takeaway.*** *"Person" (puggala) is a* ***designation*** *(paññatti) we use skillfully for ethics and communication; our* ***anchor*** *remains the* ***ultimate*** *stream.*

Practice Section (5–12 min)

1. ***Peel-and-Place Drill (3–4 min).*** *Given a sticky sentence (e.g., "My manager was unfair"), learners mark* ***frame A*** *(ultimate stream: door–object–consciousness; note phassa→vedanā) and* ***frame B*** *(designation at mind-door: nāma-paññatti like "manager," "unfair").*

2. ***Sixfold Sort (3–4 min).*** *Sort 10 items into the* ***six concepts*** *(e.g., "mountain" → concept of unreal; "eye-consciousness" → real-by-real) (L43-L47; L10-L16).*

3. ***Speech Hygiene (3–4 min).*** *Rewrite feedback lines to* ***separate rails****: first state the* ***ultimate*** *observation (color/shape/sound/tactile + door), then* ***add a lawful designation*** *if needed.*

Modern Daily-Life Examples

- ***Inbox flare-up.*** *Eye-door sees red badge; phassa→vedanā; then mind-door designates "urgent from* ***manager****" (designation) (L61-L66).*

- ***Meeting remark.*** *Ear-door takes sound; meaning only with mind-door concept; "**they** disrespected me" = designation.*

- ***Performance review.*** *Body-door tightness (rūpa + body-consciousness) vs. "I'm a failure" (designation).*

- ***Coffee label.*** *Tongue-door taste vs. "best in town" (designation).*

Plates

- ***V4.1 Two Rails: Ultimate vs. Designation*** *— described above.*
- ***V4.2 Concept Typology Wheel (6-fold)*** *— A4 landscape, PNG @300 dpi, sRGB; labels outside;* ***one overlay*** *coloring each concept type with 1–2 examples from CMA (L43-L57).*

Tables

- ***T V4.1 Twofold Concept*** *— Columns: Term | Pāli | Definition | Everyday Example.*

Term	***Pāli***	***Definition***	***Everyday Example***
Meaning-concept	*attha-paññatti*	*A concept as meaning or idea abstracted from ultimates; the "sense" you understand.*	*"Four-legged domestic animal" as the idea, regardless of the specific word used.*
Name-concept	*nāma-paññatti*	*A concept as name/sound/mark; the linguistic sign that points.*	*The word "dog" on a label, or the badge "Team Lead" on a door.*

T V4.2 Sixfold Concept—Examples *— Columns: Type | Definition | Canonical/Commentarial Example | Workplace Example (L10-L21).*

Type	***Definition***	***Canonical/Commentarial Example***	***Workplace Example***
Concept of the real	*A concept whose referent is an ultimate reality (paramattha).*	*“Feeling (vedanā),” “consciousness (viññāṇa).”*	*“Unpleasant feeling after criticism” named as dukkha-vedanā during a 1:1.*
Concept of the unreal	*A concept whose referent is purely conventional.*	*“Mountain,” “chariot,” “person (puggala).”*	*“Company culture,” “our brand reputation.”*
Unreal by the real	*An unreal thing designated based on real phenomena.*	*“East/West” designated by the sun’s rising; “person” designated by the five aggregates.*	*“Project” designated by tickets, files, meetings; “team” designated by individual staff.*
Real by the unreal	*A real thing indicated using an unreal label/sign.*	*Using technical names to indicate real dhammas; e.g., the term “feeling” points to vedanā.*	*Saying “stress” to refer to tight chest, rapid thoughts, and restless citta observed in the moment.*
Real by the real	*A real thing indicated via other real things/conditions.*	*“Eye-consciousness” designated by eye-base + visible form + contact.*	*“Seeing an email” tracked as eye-base + screen forms → contact → cakkhu-viññāṇa during reading.*
Unreal by the unreal	*An unreal thing indicated via other unreal things.*	*“King’s son.” Both “king” and “son” are conventional.*	*“Department head,” “talent pipeline,” “Q4 roadmap.” All conventional stackings.*

T V4.3 Rail-Split Script *— Columns: Ultimate Statement | Designation Add-on | Why It's Clean (L43-L49; L61-L66).*

(Use these as training lines: first state the ultimate fact cleanly, then add a safe designation. Rationale keys to "First the fact, then the label" and "fashioned by worldly convention.")

Ultimate Statement	***Designation Add-on***	***Why It's Clean***
Ear-door contact with loud sound; unpleasant feeling present.	*"My manager raised his voice."*	*Ultimate first avoids self-view; designation is a workable label for conversation.*
Eye-door: bright forms; pleasant feeling noticed.	*"The slide deck looked beautiful."*	*Separates seeing/feeling from opinion; label added after the fact.*
Body-door pressure and heat; unpleasant feeling; attention narrows.	*"This chair is uncomfortable."*	*Keeps elements and tone distinct; the label is conventional and modifiable.*
Mind-door: memory image appears; neutral→pleasant feeling shift.	*"I remembered last year's award."*	*Notes process, then names the story; prevents identity glue.*
Ear-door: words known; unpleasant feeling; intention to speak arises.	*"That comment felt unfair."*	*Tracks phassa→vedanā→cetanā before the judgment tag.*
Mind-door: rapid thoughts; tight jaw; unpleasant feeling.	*"I'm stressed about the deadline."*	*Uses a common label after mapping real markers; keeps diagnosis precise.*
Eye-door: email form; neutral→unpleasant feeling; urge to avoid.	*"This client request is tricky."*	*Records the hinge at feeling; label is a conventional summary.*
Tongue-door: sour taste; pleasant feeling; approach-lean observed.	*"This coffee is great."*	*Names tone and lean first; opinion is clearly conventional.*

Ear-door: praise words; pleasant feeling; craving tendency noted.	*"The team praised my report."*	*Acknowledges C2 risk before applying the social label.*
Mind-door: plan images; neutral→pleasant; intention stabilized.	*"I've drafted a next-step plan."*	*Process prior to project-speak; prevents conflating thought with identity.*

Assessment Pack

A) True/False (10)

1. *Puggalapaññatti includes **concepts** within Abhidhamma as designations. **F** (L43-L49)*
2. *"Person" is an ultimate (paramattha) known at a sense-door. **F** (L43-L49)*
3. *Attha-paññatti means "concept as meaning"; nāma-paññatti means "concept as name." **T** (L60-L66)*
4. *Meaning of speech is grasped at the **ear-door** in one step. **F** (L61-L66)*
5. *"Eye-consciousness" is a concept of the **real by the real**. **T** (L18-L20; L49-L52)*
6. *"Mountain" is a **direct concept of the unreal**. **T** (L53-L56)*
7. *Concepts are "fashioned by worldly convention." **T** (L61-L66)*
8. *We must label designation **before** labeling the ultimate stream. **F** (L43-L49)*
9. *The sixfold concept list appears in the CMA's conditionality chapter notes. **T** (L43-L47; L49-L57)*
10. *"Manager" is nāma-paññatti (name/designation). **T** (L60-L66)*

B) Fill-in-the-Blanks (10) — Use each once.

Word bank: *paramattha • paññatti • Puggalapaññatti • attha-paññatti • nāma-paññatti • mind-door • unreal • real • convention • designation*

1. *"Person" is treated in Abhidhamma via ___. → **Puggalapaññatti** (L43-L49)*

*2. Concepts are ___, not ultimates. → **paññatti** (L43-L49)*

*3. The anchor level is ___ realities. → **paramattha***

*4. Meaning is grasped at the ___ following sense-process. → **mind-door** (L61-L66)*

*5. ___ = concept as meaning. → **attha-paññatti** (L60-L66)*

*6. ___ = concept as name. → **nāma-paññatti** (L60-L66)*

*7. "Mountain" is a concept of the ___. → **unreal** (L53-L56)*

*8. "Eye-consciousness" is concept of the ___ **by the** ___. → **real; real** (L18-L20; L49-L52)*

*9. Concepts are fashioned by worldly ___. → **convention** (L61-L66)*

*10. "Manager" is a ___ we may use ethically. → **designation** (L60-L66)*

C) Matching (10)

Left (item) → Right (type)

*1. "Matter," "feeling" → A. Direct concept of the **real** (L10-L13)*

*2. "Mountain," "land" → B. Direct concept of the **unreal** (L53-L56)*

*3. "Eye-consciousness" → C. **Real by real** (L18-L20; L49-L52)*

*4. "King's son" → D. **Unreal by unreal** (L51-L52)*

*5. "Possessor of sixfold direct knowledge" → E. **Unreal by real** (L44-L46)*

*6. "Woman's voice" → F. **Real by unreal** (L47-L49)*

*7. "Manager" (as label) → G. **Name-concept** (nāma-paññatti) (L60-L66)*

*8. Meaning "four-legged pet" → H. **Meaning-concept** (attha-paññatti) (L60-L66)*

9. *“East/West” → I.* ***Local concept*** *(disā-paññatti) (L13-L18)*

10. *“Kasina sign” → J.* ***Sign concept*** *(nimitta-paññatti) (L22-L23)*

D) Label-the-Diagram (1)

On ***V4.1 Two Rails****, label:* ***Ultimate rail*** *(door–object–consciousness → phassa → vedanā) and* ***Designation rail*** *(attha-, nāma-paññatti). Place “manager” on the* ***designation rail****; place “visible form” on the* ***ultimate rail****.*

E) Short Answer (2)

1. *In 4–6 lines, explain why “****my manager was unfair****” must be split into two rails and how that reduces self-view.*

2. *Give one workplace example for each of the* ***six concept types*** *(one line each).*

F) Scenario Case (1)

Prompt: *A terse Slack ping lands as you enter a review.*

a) Map the ***ultimate*** *stream (door/object/viññāṇa → phassa → vedanā).*

b) Then add ***designations*** *at the* ***mind-door*** *(“manager,” “unfair,” “deadline”).*

c) Rewrite one sentence of feedback keeping rails separate and doctrinally clean.

G) Micro-Log (1) — 60–90s

Template (three entries):

- *00:10* ***Ultimate:*** *door–object→consciousness | phassa? Y/N | vedanā: ___*
- *00:40* ***Designation appeared?*** *(Y/N). If Y, note attha/nāma-paññatti.*
- *01:00* ***Rewrite*** *one sentence: Ultimate first, then optional designation.*

H) Quick Quiz (5)

1. *Name the* ***two*** *kinds of concept.*

2. *Which treatise includes* ***“person”*** *in Abhidhamma?*

3. *Where is* ***meaning*** *actually grasped?*

4. *Give one example of **unreal by real**.*

5. *Why keep **ultimates** as the anchor even while we use designations?*

I) Reflection Ticket (1)

*Where did I **confuse rails** today? Rewrite one label so the **ultimate** leads and the **designation** follows.*

Takeaway Box

- ***Discipline: Ultimate first**, **Designation second**.*

- ***Twofold:** attha-paññatti (meaning) & nāma-paññatti (name) (L60-L66).*

- ***Sixfold literacy** keeps talk precise without smuggling a self (L4-L21).*

Answer Keys

***A) True/False:** 1 T; 2 F; 3 T; 4 F; 5 T; 6 T; 7 T; 8 F; 9 T; 10 T.*

***B) Fill-ins:** 1 Puggalapaññatti; 2 paññatti; 3 paramattha; 4 mind-door; 5 attha-paññatti; 6 nāma-paññatti; 7 unreal; 8 real; real; 9 convention; 10 designation.*

***C) Matching (key):** 1-A; 2-B; 3-C; 4-D; 5-E; 6-F; 7-G; 8-H; 9-I; 10-J.*

***D) Diagram:** Correct if "visible form" sits on Ultimate rail and "manager/unfair" on Designation rail with mind-door note.*

E) Short Answers (samples):

1. *Two rails prevent self-view: **Ultimate** names what met what; **Designation** names roles/concepts later; this avoids reifying a "doer."*

2. *Samples will vary; e.g., **unreal-by-real**: "possessor of six skills" (skills = real, possessor = constructed) (L44-L46).*

Figures & Tables (production-ready briefs)

- ***V4.1 Two Rails: Ultimate vs. Designation** — A4 landscape, PNG @300 dpi; labels outside; **one overlay** showing handoff from ear→mind-door to meaning (L61-L66).*

- ***V4.2 Concept Typology Wheel (6-fold)** — sectors with examples from CMA: land/mountain; eye-consciousness; etc. (L10-L23; L27-L37; L43-L47).*

T V4.1 Twofold Concept *— quick reference.*

Concept type	***Pāli***	***CMA gist (one line)***	***What it covers***	***Speech markers***	***Minimal add-on rule***	***Snapshot example***
Name-concept	*nāma-paññatti*	*A made-up label by agreement; makes known by name, not by its own nature.*	*Titles, project names, document names, calendar labels.*	*“CEO,” “Project Phoenix,” “SOP 4.2,” “Monday.”*	*State ultimates first, then tack on the smallest label needed.*	*“Email arrived, unpleasant feeling arose; then reply was sent. (Ref: ‘from CFO’).”*
Meaning-concept	*attha-paññatti*	*A conceptual meaning built from arranging ultimates (group, boundary, stream).*	*Group, region/role/time boundary, continuity/storyline.*	*“the team,” “APAC,” “culture,” “quarter.”*	*Derive only from already-stated facts; never as an agent.*	*“Three managers declined; region tag: ‘APAC’.”*
For contrast	*paramattha-dhamma*	*Real existents: citta, cetasika, rūpa, Nibbāna.*	*Contact, feeling, intention, effort, speech/bodily acts, bases/objects.*	*Verbs you can timestamp and observe.*	*Always lead with these.*	*“Harsh words heard; unpleasant feeling; anger arose; message sent.”*

Source cue: Abhidhammattha Saṅgaha; CMA on the twofold concept and placement of concepts after ultimates.

T V4.2 Sixfold Concept—Examples *— with canonical/commentarial and workplace parallels.*

Type	***Pāli***	***Definition (CMA-style)***	***Canonical/commentarial exemplar***	***Workplace parallel***	***Teaching note***
Conventional term	*sammuti-paññatti*	*Agreed label that points; not an ultimate.*	*“Person,” “chariot” for parts arranged.*	*“The company,” “HR,” “Ms. Chen.”*	*Labels don’t act; people/events do.*
Figurative/approximate	*upacāra-paññatti*	*Designation by approximation/metaphor/near relation.*	*“Sun rises” as idiom for appearance.*	*“Pipeline is starving,” “this sprint is on fire.”*	*Translate metaphor to conditions before deciding.*
Delimitation/boundary	*paricched a-paññatti*	*Concept by marking a limit in space/role/time.*	*Fortnight, boundary lines, “east/west.”*	*“APAC,” “Room 3,” “manager,” “5 p.m. deadline.”*	*Boundaries are drawn; verify scope/owner.*
Collection/group	*samūha-paññatti*	*Aggregation treated as one.*	*“Saṅgha,” “army” used collectively.*	*“The team,” “the board,” “stakeholders,” “Legal.”*	*A group doesn’t think; identified persons do.*
Continuity/stream	*santati-paññatti*	*Flux seen as a single stream.*	*“River,” “life span,” day/night sequence.*	*“Brand,” “culture,” “client relationship.”*	*Intervene at present causes, not at storyline level.*
Instructional/usage	*desanā / vohāra-paññatti*	*Expository/linguistic designation for teaching, rules, grammar.*	*Section headings, training categories.*	*“SOP 4.2,” “Policy P-12,” “mission statement.”*	*Policies coordinate; agents enforce.*

Source cue: Abhidhammattha Saṅgaha; CMA notes on classes of paññatti.

***T V4.3 Rail-Split Script** — teacher coaching language.*

Move	***Say this…***	***Why it works***
Setup	*“Two rails: first the ultimates, then the smallest designation.”*	*Forces correct order: facts before labels.*
Ultimate prompt 1	*“Which door and object met? What feeling arose?”*	*Locks to contact→feeling, not story.*
Ultimate prompt 2	*“Name intentions/effort; any speech or bodily act?”*	*Surfaces cetanā/viriya and observable acts.*
Ultimate prompt 3	*“What material base or external change can we point to?”*	*Grounds in rūpa/bases instead of vibes.*
Minimal add-on	*“Now add one label if needed: role, group, boundary, document.”*	*Keeps paññatti lightweight.*
Swap 1	*Don’t say “The team decided.” Say “Three members voted yes; decision record filed.”*	*samūha counted; desanā cited.*
Swap 2	*Don’t say “APAC refuses.” Say “TH and SG managers declined; CN accepted.”*	*pariccheda unpacked into actors.*
Swap 3	*Don’t say “She’s toxic.” Say “Harsh remarks repeated; recipients reported unpleasant feeling; absences rose.”*	*Pure ultimates; optional role label.*
60-sec drill	*“Write 2–3 ultimate facts. Pick one minimal class tag. Read the clean sentence.”*	*Builds muscle memory.*
Error flag	*“If changing the name doesn’t change the facts, it was just nāma-paññatti.”*	*Catches label-worship fast.*

That’s the lot. Use them as-is in the book or I can drop them into your A4 template with the fixed header/footer and QR slot without turning your layout into a crime scene.

Source anchors used

- ***CMA (A Comprehensive Manual of Abhidhamma)*** *on where concepts fit (end of Ch. VIII) and their* ***twofold*** *and* ***sixfold*** *structures, and on* ***mind-door*** *grasping of meaning .*

Ch. 2 — Map of Paññatti: From Words to Worlds

Orientation

This chapter builds your working literacy in the classic ***six classes of concepts*** *(paññatti) used across Abhidhamma pedagogy:* ***form/configuration, collection, location/direction, time, space, and sign****. You'll learn tight definitions, lawful examples, and how to* ***rewrite workplace language*** *(memos, feedback, reports) so it* ***uses designation without inflating ontology****—i.e., without smuggling a "self" into what are merely* ***conventional references****. We keep the* ***ultimate*** *rail (door–object–consciousness → phassa → vedanā) as anchor, and only then add* ***designation*** *at the mind-door. The Sangaha lays out these classes precisely; we'll turn them into* ***teaching cards****, drills, and a memo rewrite lab. (Sources: CMA/Abhidhammattha-saṅgaha)*

Diagram Hook

Plate V4.3 — "Six Concept Lenses"
A4 landscape, PNG @300 dpi (sRGB). Six petals around a central "Mind-door" hub. Labels outside; ***one overlay*** *that toggles: "Ultimate read (left rail)" → "Designation class (right rail)." Petal captions: saṅkhāna-, samūha-, disā-, kāla-, ākāsa-, nimitta-paññatti. Short examples under each (e.g., "brand color," "team," "west wing," "Q4," "empty bay," "logo mark"). (Source: CMA taxonomy)*

Doctrinal Core

Two rails. *Ultimate realities (paramattha: citta, cetasika, rūpa, Nibbāna) vs.* ***concepts*** *(paññatti), the latter grasped at the* ***mind-door*** *after sense-process and "fashioned by worldly convention."*

Six classes (meaning-concepts; attha-paññatti) with plain-English cues & workplace examples.

1. ***Saṅkhāna-paññatti (form/configuration)*** *— labels built from* ***shape/form*** *(e.g., land, mountain). Modern:* ***brand color****,* ***chart shape****, "bell-curve."*

2. ***Samūha-paññatti (collection/aggregate)*** *— labels for* ***groups*** *(e.g., house, chariot, village). Modern:* ***team****,* ***committee****,* ***backlog****.*

3. ***Disā-paññatti (local/directional)*** *—* ***place/direction*** *tags (e.g., east, west). Modern:* ***west wing****,* ***APAC****, "front-end."*

4. ***Kāla-paññatti (temporal) — time units/periods*** *(e.g., morning, week, month). Modern:* ***Q4****,* ***sprint 12****,* ***EOD****.*

5. ***Ākāsa-paññatti (spatial/void) — space/absence regions*** *(e.g., well, cave, "non-impact"). Modern:* ***empty bay****,* ***vacant desk****,* ***buffer space****.*

6. ***Nimitta-paññatti (sign) — mental signs*** *from cultivation (e.g.,* ***kasiṇa*** *signs). Modern analogies:* ***logo mark****,* ***brand icon****,* ***UI affordance*** *(as signs your mind uses).*

Link to twofold & sixfold concept frames. *These six are* ***meaning-concepts****; pair with* ***name-concepts*** *(nāma-paññatti) as the words we use. The Sangaha also gives a* ***sixfold*** *logical grid (direct real/unreal; by-means-of) we touched in Ch. 1. L20-L26L4-L12*

Method rule. *First* ***ultimate read*** *(what met what + phassa → vedanā), then layer* ***the smallest sufficient designation*** *from the six classes to communicate—no ontological inflation. L17-L26L61-L66*

Practice Section (5–12 min)

Drill 1 — "Tag the Class" (2–3 min).

Flash cards: team, Q4, west wing, brand color, empty bay, logo. Learners classify each into the six classes; then rewrite one sentence using ***only*** *that class term as designation (no self/story).*

Drill 2 — "Peel & Place" (3–4 min).

Given a sentence: "Our ***team*** *must hit* ***Q4*** *goals in the* ***west wing*** *labs," learners:*
A) Do an ***ultimate read*** *for the present moment (e.g., eye-door visible form → phassa → vedanā),*
B) Add ***samūha/disā/kāla*** *tags to state context cleanly.*

Drill 3 — Memo Rewrite Lab (3–4 min).

Take a real meeting memo. Remove self-claims; re-express with minimal ***six-class*** *designations plus ultimate anchors for any live episodes described.*

Coach cues: *"Rail split." "Smallest sufficient label." "No invented ontology."*

Plates

- ***V4.3 Six Concept Lenses*** *— spec above.*

- ***V4.4 Rail-Split Memo*** *— A4 landscape; left column:* ***Ultimate read*** *of one memo event (door–object→knowing→phassa→vedanā). Right column:* ***Designation overlay*** *with six-class tags, one overlay only.*

T V4.4 Six Classes Quick Map *— Class | Pāli | Definition (CMA) | Office example | Caution. (E.g., samūha: group label "team"; avoid treating as an essence.) L28-L50*

Class	***Pāli***	***Definition (CMA-style)***	***Office example***	***Caution***
Conventional term	***sammuti-pañ ñatti***	*A mere name used by agreement; a label that points, not a thing that exists ultimately.*	*"The company," "HR," "Marketing."*	*Don't treat the label as an essence or agent. Check what actual dhammas are in play.*
Figurative/approximate	***upacāra-pañ ñatti***	*Designation by approximation, metaphor, or convenience.*	*"Q4 pipeline is starving," "This project is burning."*	*Metaphor helps talk; it hides causes. Translate to real conditions before deciding.*
Delimitation/border	***pariccheda-p aññatti***	*Designation by boundary or limit in space/role/time.*	*"Room 3," "APAC region," "manager," "deadline."*	*Borders are drawn, not found. Recheck scope before arguing about "ownership."*
Collection/group	***samūha-pañ ñatti***	*Designation for an aggregation treated as one.*	*"The team," "the board," "stakeholders."*	*A group doesn't "decide." Persons do. Identify the actual decision nodes.*
Continuity/stream	***santati-paññ atti***	*Designation for a flux seen as one continuous thing.*	*"Our brand," "client relationship," "career path."*	*Continuity is stitched from moments. Intervene at today's*

				conditions, not the storyline.
Instructional/linguistic	***desanā / vohāra-paññatti***	*Expository or grammatical designation used for teaching, documents, rules.*	*“Policy,” “SOP,” “mission statement.”*	*Useful fictions for coordination. Don’t pretend policies act; people acting under policies do.*

Micro-cue for teachers: If you can’t point to rupa/citta/cetasika/kamma-result behind the sentence, you’re probably in paññatti land. That’s fine. Just don’t build metaphysics out of meeting minutes.

T V4.5 Memo Rewrite Cheatsheet — *Inflated phrase → Minimal designation class → Clean sentence.*

Inflated phrase → Minimal designation class → Clean sentence

Inflated phrase	***Minimal class***	***Clean sentence (use in reports)***
“The company believes our identity is under attack.”	*sammuti*	*Certain executives hold the view that our brand assets face misuse in market X.*
“Our pipeline is dying unless we heroically pivot.”	*upacāra*	*Forecasted qualified leads decreased 28% QoQ; we will test two channels this month.*
“APAC refuses to comply.”	*pariccheda + samūha*	*Three APAC country managers declined the new SLA due to local privacy rules.*
“Stakeholders demand perfection.”	*samūha*	*Two senior clients requested zero-defect delivery for release 1.2.*
“The team is burned out by scope creep.”	*samūha + santati*	*Five engineers report weekly overtime since sprint 14 due to added features.*

“Policy mandates compassion at scale.”	*desanā/vohāra*	*Policy P-12 requires 24-hour human reply for all priority-A tickets.*
“Our culture is toxic.”	*santati*	*In the last quarter, 7 of 12 exit interviews cited unmanaged after-hours messaging.*
“Finance blocked innovation.”	*samūha*	*The finance director declined the $40k pilot due to missing risk controls.*
“Marketing owns the customer journey.”	*pariccheda*	*Marketing is responsible for phases A–C; Sales for D–F; CX for G.*
“Leadership failed us.”	*samūha*	*The COO and VP Eng postponed hiring approvals beyond the agreed date.*

Rule of thumb: one verb, one agent you can name, one observable. Everything else is poetry.

T V4.6 Twofold vs. Six-class Crosswalk *— Meaning-concept vs. Name-concept | Where it shows up in speech | Example. L20-L26*

Meaning-concept vs. Name-concept	***Where it shows up in speech***	***Example***
Meaning-concept (attha-paññatti) *mapped to:* ***samūha***	*Group treated as one*	*“The board decided…” → translate to who actually voted.*
Meaning-concept (attha-paññatti) *mapped to:* ***santati***	*Continuity/storyline*	*“Our culture improved.” → cite repeated behaviors/metrics.*
Meaning-concept (attha-paññatti) *mapped to:* ***pariccheda***	*Boundaries/roles/regions*	*“APAC must deliver.” → list countries/owners/dates.*

Name-concept (nāma-paññatti) *mapped to:* ***sammuti***	*Bare label by agreement*	*“Project Phoenix” → the name isn’t progress; tasks are.*
Name-concept (nāma-paññatti) *mapped to:* ***desanā/vohāra***	*Teachy/legal/format phrases*	*“Per policy…,” “As per SOP 4.2…” → coordination tools.*
Name-concept (nāma-paññatti) *mapped to:* ***upacāra***	*Figurative language*	*“On fire,” “bleeding edge” → decode into measurable states.*

Classifier hack:

- *If you could change the label without changing the facts, you’re in* ***nāma-paññatti****.*
- *If you can redraw or regroup the “thing” and the facts shift, you’re pointing at an* ***attha-paññatti*** *pattern (still conceptual, not ultimate).*

Assessment Pack

A) True/False (10)

1. *Disā-paññatti covers* ***direction/place*** *terms like “west.”* ***T*** *L13-L15*

2. *Samūha-paññatti labels* ***collections*** *like “team.”* ***T*** *(by “house/chariot/village” pattern) L37-L39*

3. *Ākāsa-paññatti is about* ***time units****.* ***F*** *(space/void) L19-L21*

4. *Kāla-paññatti includes “Q4.”* ***T*** *(temporal) L16-L18*

5. *Nimitta-paññatti refers to* ***kasiṇa signs*** *(developmental signs).* ***T*** *L22-L23*

6. *“Brand color” patterns with saṅkhāna-paññatti.* ***T*** *(form/configuration) L28-L31*

7. *“APAC” is a kāla-paññatti example.* ***F*** *(direction/location → disā-paññatti) L13-L15*

8. *Concepts are grasped at the* ***mind-door*** *after the sense process.* ***T*** *L61-L66*

9. *You should write designations* ***before*** *an ultimate read.* ***F*** *L15-L26*

10. *"Team" is an **ultimate** in Abhidhamma. **F** (conventional) L17-L26*

B) Fill-in-the-Blanks (10) — Use each once.

***Word bank:** saṅkhāna • samūha • disā • kāla • ākāsa • nimitta • mind-door • convention • meaning-concept • name-concept*

1. *"Team" → **___-paññatti**. → **samūha** L37-L39*

2. *"Q4 / week" → **___-paññatti**. → **kāla** L16-L18*

3. *"West wing / APAC" → **___-paññatti**. → **disā** L13-L15*

4. *"Brand color / curve shape" → **___-paññatti**. → **saṅkhāna** L28-L31*

5. *"Empty bay / vacant desk" → **___-paññatti**. → **ākāsa** L19-L21*

6. *"Logo mark / kasina sign" → **___-paññatti**. → **nimitta** L22-L23*

7. *Meaning is grasped at the **___** following hearing/seeing. → **mind-door** L61-L66*

8. *Concepts are fashioned by worldly **___**. → **convention** L61-L66*

9. *The six classes above are **___-concepts** (attha-paññatti). → **meaning-concept** L20-L26*

10. *The word-labels we use belong to **___-concepts** (nāma-paññatti). → **name-concept** L20-L26*

C) Matching (10) — Classify each item by concept class

Left (item)

1. *"Sprint 14"*

2. *"Analytics squad"*

3. *"North dock"*

4. *"Logo refresh"*

5. “Empty slot in rack”

6. “Gantt bar” shape

7. “Quarter end”

8. “Front-of-house team”

9. “South corridor”

10. “Blue status dot”

Right (class)

A. kāla B. samūha C. disā D. nimitta E. ākāsa F. saṅkhāna

D) Label-the-Diagram (1)

*On **Plate V4.3**, label each petal with the Pāli + English gloss and add **one** clean workplace example per petal. Draw a thin **rail-split** arrow from a mini **ultimate read** box (left) to the chosen designation petal (right).*

E) Short Answer (2)

1. *In 4–6 lines, explain how **rail-splitting** (ultimate first, then minimal designation) prevents ontological inflation when writing a meeting memo.*

2. *Give one sentence that **misuses** a class (e.g., treating samūha “team” as an essence) and then **rewrite** it with the proper class and an ultimate anchor.*

F) Scenario Case (1)

***Hook:** “Re-writing a meeting memo without ontological inflation.”*

*Original: “The **west wing** is slowing us; **Q4** pressure means **the team** is failing; our **brand color** confuses users.”*

*a) Do an **ultimate read** for one live moment referenced (choose a specific seeing/hearing).*

*b) Replace bolded phrases with **minimal six-class designations** (mark the class after each).*

*c) Produce a final 3-sentence memo that keeps rails separate and uses **no more designation than needed**.*

G) Micro-Log (1) — 60–90 s

Template (three entries):

- *00:10* ***Ultimate:*** *door–object→knowing | phassa? Y/N | vedanā: ___*

- *00:40* ***Designation added?*** *Class: ___ (saṅkhāna/samūha/disā/kāla/ākāsa/nimitta)*

- *01:00* ***Check:*** *Is the label* ***minimal & conventional****? If not, trim.*

H) Quick Quiz (5)

1. *Name the* ***six*** *classes in Pāli (any order).*

2. *Which class fits "****team****"?*

3. *Which class fits "****Q4****"?*

4. *Which class fits "****west wing****"?*

5. *Which rail (ultimate or designation) must be read* ***first****?*

I) Reflection Ticket (1)

"Where did I over-label today? Rewrite one sentence using ***one*** *correct class of paññatti and add a one-line ultimate anchor."*

Takeaway Box

- *Six classes =* ***form, collection, direction, time, space, sign****—use them as* ***minimal designations*** *only. L28-L50*

- ***Ultimate first****, then* ***mind-door designation*** *"by convention." L61-L66*

- *Cleaner language ⇒ less self-view; more precision in feedback and leadership.*

Figures & Tables (production briefs)

- ***V4.3 Six Concept Lenses*** *(A4, PNG @300 dpi, sRGB; labels outside;* ***one overlay****).*

- ***V4.4 Rail-Split Memo*** *(two-rail panel; left = ultimate; right = six-class tags).*

T V4.4 Six Classes Quick Map *(definition lines from CMA with modern examples). L28-L50*

Class	***Pāli***	***Definition (CMA-style paraphrase)***	***Office example***	***Caution***
Conventional term	*sammuti-paññatti*	*A label established by agreement; makes known by name, not by own nature.*	*“The company,” “HR,” “Project Phoenix,” “Ms. Chen.”*	*The label isn’t an agent. Point to real events/actors.*
Figurative/approximate	*upacāra-paññatti*	*Designation by approximation, metaphor, or by what is near/related.*	*“Our pipeline is starving,” “This sprint is on fire.”*	*Metaphor is handy, but decode into conditions before deciding.*
Delimitation/boundary	*pariccheda-paññatti*	*Designation by marking limits in space, role, or time.*	*“Room 3,” “APAC,” “manager,” “the 5 p.m. deadline.”*	*Boundaries are drawn, not discovered. Verify scope before arguing.*
Collection/group	*samūha-paññatti*	*Designation for an aggregation treated as one.*	*“The team,” “the board,” “stakeholders,” “Legal.”*	*A group doesn’t act; identified persons do. Name them.*
Continuity/stream	*santati-paññatti*	*Designation for a flux seen as one continuous entity.*	*“Our culture,” “the brand,” “client relationship.”*	*Intervene at present conditions, not at the storyline level.*
Instructional/usage	*desanā/vohāra-paññatti*	*Expository/linguistic designation used for teaching, policy, or grammar.*	*“SOP 4.2,” “policy P-12,” “mission statement.”*	*Policies coordinate; they don’t “enforce.” People acting under them do.*

T V4.5 Memo Rewrite Cheatsheet *(inflated → minimal class → clean rewrite).*

Inflated phrase → Minimal designation class → Clean rewrite (paramattha first, paññatti second)

Inflated phrase	***Minimal class***	***Clean rewrite***
“The company believes our identity is under attack.”	*sammuti*	*The CEO memo states X; two VPs endorsed it. (Document issued; named approvers.)*
“Our pipeline is dying unless we heroically pivot.”	*upacāra*	*Qualified leads fell 28% QoQ; we’ll test two channels this month.*
“APAC refuses to comply.”	*pariccheda + samūha*	*CN/TH/SG managers declined the SLA citing local privacy rules.*
“Stakeholders demand perfection.”	*samūha*	*Two client reps requested zero-defect criteria for release 1.2.*
“The team is burned out by scope creep.”	*samūha + santati*	*Five engineers report weekly overtime since sprint 14 due to added features.*
“Policy mandates compassion at scale.”	*desanā/vohāra*	*Policy P-12 requires a human reply within 24 hours for priority-A tickets.*
“Our culture is toxic.”	*santati*	*After-hours pings increased; 7/12 exit interviews cited after-hours pressure.*
“Finance blocked innovation.”	*sammuti*	*The finance director declined the $40k pilot for missing risk controls.*
“Marketing owns the customer journey.”	*pariccheda*	*Marketing covers phases A–C; Sales D–F; CX G. Handoffs defined.*
“Leadership failed us.”	*samūha*	*The COO and VP Eng deferred hiring by 2 weeks; two roles remain unfilled.*

T V4.6 Twofold vs. Six-class Crosswalk (link attha/nāma to workplace usage). L20-L26

Twofold concept	***Linked six-class types***	***Where it shows up in workplace speech***	***Example rewrite***
Name-concept *(nāma-paññatti)*	*sammuti, desanā/vohāra, upacāra*	*Names, titles, documents, idioms, metaphors*	*“Per SOP 4.2, HR will…” → cite the SOP, then name the person executing.*
Meaning-concept *(attha-paññatti)*	*samūha, pariccheda, santati*	*Groups-as-one, bounded areas/roles, storylines/continuities*	*“The team decided; APAC must deliver; culture improved.” → list voters, owners, repeated behaviors/metrics.*

Speech cue	*Likely twofold*	*Minimal add-on*	*Clean pattern*
—	—	—	—
“Brand is dying.”	*attha via santati + nāma metaphor*	*Replace metaphor; cite metrics*	*“Awareness fell 12%; NPS −6 in Q3.”*
“Legal killed it.”	*attha via samūha*	*Name actor + act*	*“Counsel flagged clause 9; vendor declined revision.”*
“APAC refuses.”	*attha via pariccheda*	*Unpack the region*	*“TH/SG managers declined; CN accepted under carve-out.”*

Use rule: write ultimate facts first (contact, feeling, intention, speech/acts, material changes), then add the smallest fitting designation tag. Concepts serve communication; they don’t replace causes and events.

Answer Keys

A) True/False

1 T; 2 T; 3 F; 4 T; 5 T; 6 T; 7 F; 8 T; 9 F; 10 F.

B) Fill-ins

1 samūha; 2 kāla; 3 disā; 4 saṅkhāna; 5 ākāsa; 6 nimitta; 7 mind-door; 8 convention; 9 meaning-concept; 10 name-concept.

C) Matching

1-A (kāla) • 2-B (samūha) • 3-C (disā) • 4-D (nimitta) • 5-E (ākāsa) • 6-F (saṅkhāna) • 7-A (kāla) • 8-B (samūha) • 9-C (disā) • 10-D (nimitta).

D) Diagram

Correct if all six petals labeled with Pāli+English and examples; rail-split arrow present.

E) Short Answers (samples)

1. *Rail-splitting forces **facts (ultimate)** before **labels (designation)**, so "team," "Q4," "west wing" remain **conventional pointers**, not essences.*

2. *Bad: "The team is inherently lazy." → Clean: "(Ultimate) ear-door heard low participation; (Designation) **samūha-paññatti**: the **team** had 2 speakers."*

F) Scenario (sample)

a) Eye + visible form (chart) → eye-consciousness → phassa → vedanā (neutral).

b) "west wing" (disā), "Q4" (kāla), "team" (samūha), "brand color" (saṅkhāna).

c) "Observed red bar high (ultimate). In Q4 (kāla), the west wing lab (disā) and the analytics team (samūha) use a similar brand color (saṅkhāna); clarify the legend."

***Source anchors**: CMA/Abhidhammattha-saṅgaha on **paramattha vs. sammuti**, **mind-door grasping of meaning**, and the **six classes of paññatti**.*

Ch. 3 — The Famous Label: "Person" (Puggala)

Orientation

*In Abhidhamma, "**person**" is not an ultimate thing; it is a **designation** (paññatti) used for teaching, ethics, and everyday coordination. The Saṅgaha first completes the survey of **ultimates**—citta, cetasika, rūpa, Nibbāna—and only then adds **concepts** (paññatti), noting they are included in the Abhidhamma by the treatise **Puggalapaññatti**. Concepts come in two fundamental modes: **as meaning** (attha-paññatti) and **as name/designation** (nāma-paññatti). Our aim is to **use puggala-language skillfully**—for expectations, roles, responsibilities—without **reifying** a self. Anchor every scene in **ultimates**; apply **designation** afterward, minimally and precisely.*

***Modern hook.** On-boarding a new colleague: we'll write clean expectations using puggala-terms ("designer," "reviewer," "mentor") while keeping the **ultimate stream** (what met what → phassa → vedanā) as our non-self anchor.*

Diagram Hook

Plate V4.5 — "Puggala on Two Rails."

Left rail: ***Ultimate frame*** *(door–object–consciousness → phassa → vedanā). Right rail:* ***Designation frame*** *with nāma-paññatti labels (e.g., "new colleague," "reviewer") and attha-paññatti meanings (role descriptors). One overlay arrow: "****Ultimate first*** *→* ***add designation****." (Source anchor: concepts placed after ultimates; Puggalapaññatti as their locus.)*

Plate V4.6 — "Profile Card Without Reification."

A4 landscape. A "Profile" template split into: (A) ***Observable acts*** *(ultimate hooks: sounds seen/heard, documents edited—door/object), (B)* ***Designation fields*** *(role, scope, cycle owner) tagged nāma-/attha-paññatti.*

Doctrinal Core

- ***What Puggalapaññatti designates.*** *It gathers* ***designations about persons****, i.e., how we talk about human types and roles* ***by convention****, not as ultimates. The Saṅgaha explicitly signals that while concepts are* ***not ultimate****, they are still included via* ***Puggalapaññatti****.*

- ***What it does not reify.*** *"Person" is* ***not*** *an extra ultimate beyond* ***mind-moments and matter****; it is* ***either*** *a meaning-concept (attha-paññatti)* ***or*** *a name/designation (nāma-paññatti) used to* ***make known*** *that meaning.*

- ***Sixfold literacy for clean labels.*** *Your puggala sentences will often combine the six concept classes (form, collection, direction, time, space, sign) when you describe teams, cycles, places (see Ch. 2; definitions in CMA).*

- ***Method rule — Rail split.*** *1) Do the* ***ultimate read*** *of what actually occurred; 2)* ***Then*** *add the* ***smallest sufficient designation*** *for coordination (role, access, duty). This respects the Abhidhamma order:* ***ultimates first; concepts later****.*

Practice Section (5–12 min)

Drill 1 — "Say What Met What" (2–3 min).

From three onboarding moments (greeting, first stand-up, code review), learners write the ***ultimate frame*** *only: door–object–consciousness → phassa → vedanā (one word tone).*

Drill 2 — "Label Late, Label Light" (2–3 min).

Add just one ***designation*** *per moment: nāma-paññatti (e.g., "reviewer") plus a brief attha-paññatti meaning (scope of review).*

Drill 3 — "De-reify Profiles" (3–4 min).

Using Plate V4.6, convert a boastful bio into a ***Profile Card Without Reification****: Observable acts on the left (ultimates), minimal role designations on the right.*

Drill 4 — "Fix Overreach" (2–3 min).

Teacher throws "essence-y" lines ("He's a natural leader"). Class rewrites: ultimate cue + appropriate ***designation class*** *(e.g., samūha/disā/kāla/saṅkhāna/nimitta as needed) with no self-talk.*

Plates

- ***V4.5 Puggala on Two Rails*** *— A4 landscape, PNG @300 dpi, sRGB; labels outside; one overlay arrow "Ultimate → Designation."*
- ***V4.6 Profile Card Without Reification*** *— side-by-side ultimate/ designation blocks.*

Tables

- ***T V4.7 Puggala Speech Patterns*** *— Situation | Ultimate fact-line | Minimal designation (nāma/attha) | Why it's clean (Source: CMA twofold concepts).*

Situation	***Ultimate fact-line***	***Minimal designation (nāma/attha)***	***Why it's clean***
"My boss motivated me."	*Hearing praise, pleasant feeling arose; chanda and viriya strengthened; task execution followed.*	*"After feedback from the* ***manager*** *(nāma: sammuti), my* ***effort increased*** *(attha: santati effect)."*	*Names the role as mere label; states actual mental factors and observed actions.*
"She hurt my feelings."	*At reception of harsh tones, unpleasant feeling and aversion arose; bodily agitation appeared.*	*"After* ***her remark*** *(nāma: vohāra phrase),* ***unpleasant feeling and aversion*** *occurred (attha)."*	*Keeps the utterance as a speech-label; reports vedanā and kilesa without essence talk.*
"They decided to block us."	*Two identified persons formed intention; speech-acts issued; access rights changed.*	*"****Two approvers*** *(attha: samūha of persons)* ***denied access****; policy P-12 cited (nāma: desanā)."*	*Aggregates agents without reifying "they" as a single essence; cites the policy as a label.*

“He inspired the team.”	*Listeners heard praise; pleasant feeling arose; chanda/viriya increased in several streams; output rose.*	*“Following **Alex’s talk** (nāma), **five team members’ effort increased** (attha: samūha + effect).”*	*Ties change to citta/cetasika patterns across multiple persons, not a mystical power.*
“Finance blocked innovation.”	*A named officer declined funds; no resources allocated; project tasks halted.*	*“The **finance director** (nāma) **rejected the $40k pilot**; work **stopped** (attha: event).”*	*Names the responsible individual/role; states observable cessation of tasks.*
“She is toxic.”	*Frequent harsh speech; others experience unpleasant feeling; aversion and worry recur.*	*“Frequent **harsh comments** (attha: events) **lead to unpleasant feeling** in listeners; **worry increases**.”*	*Removes trait-essence; logs repeated conditions and effects.*
“My mentor changed my life.”	*Repeated guidance; new intentions formed; skills practiced; livelihood improved.*	*“With **mentor sessions** (nāma), **intentions and skills** improved over 6 months (attha: santati).”*	*Credits sessions as labels; charts continuity of conditioned change.*
“The CEO saved the project.”	*Specific directives issued; resources reassigned; blockers removed; tasks completed.*	*“**CEO directive** (nāma) **reassigned 3 staff** and **removed blockers**; tasks completed (attha).”*	*Identifies the speech-act and resource shifts; no hero-essence implied.*
“HR punished me unfairly.”	*A manager delivered a warning; pay adjusted; unpleasant feeling and aversion arose.*	*“A **written warning** (nāma: document) was issued; **pay cut** applied; **unpleasant feeling** occurred (attha).”*	*Separates document label from the mental/physical results.*
“He bullied Juniors.”	*Repeated loud speech and threats; fear and restlessness arose in recipients; absenteeism increased.*	*“**Threatening remarks** repeated (attha: events) → **fear/restlessness** in three juniors; **absences** increased.”*	*Logs conditions and results across multiple streams; no person-essence.*

“Our manager protects us.”	*When conflict appears, manager intervenes; harsh speech stops; safety perception rises.*	*“On conflict, **intervention** by the **manager** (nāma) **halts harsh speech**; **safety reports** improve (attha).”*	*Role labeled minimally; outcomes measured.*
“She made me angry.”	*Contact with speech; unpleasant feeling; dosa-mūla citta with agitation arose; speech/typing accelerated.*	*“After **her words** (nāma), **anger** arose (attha); **typing speed** spiked; message sent.”*	*Ties anger to conditions; keeps utterance as mere label.*

T V4.8 Reification → Fix Index — *Inflated person-talk | What’s wrong | Replacement (ultimate + classed designation) (Source: CMA placement of concepts after ultimates).*

Inflated person-talk	***What’s wrong***	***Replacement (ultimate + classed designation)***
“The team decided.”	*Reifies a group as a single agent.*	*“**Three members** voted ‘yes’ (attha: **samūha**); **decision record** filed (nāma: **desanā**).”*
“Leadership failed us.”	*Trait-essence; no actors or events.*	*“**COO and VP Eng** delayed approvals by 14 days; **hiring** missed (attha), **titles** named (nāma: **sammuti**).”*
“APAC refuses to comply.”	*Region as a person-agent.*	*“**CN/TH/SG managers** declined SLA citing **privacy law** (attha: events); **APAC** used as region label (nāma: **paricchedа**).”*
“Marketing owns the customer.”	*Ownership-essence, vague actor.*	*“**Marketing** handles phases A–C (nāma: **paricchedа**); **handoff** to Sales at D (attha: event).”*
“Our culture is toxic.”	*Story-essence with no facts.*	*“**After-hours pings** increased; **unpleasant feeling** and **absences** rose (attha); ‘culture’ is a label (nāma: **santati** tag).”*
“Finance blocked innovation.”	*Group essence; missing act.*	*“**Finance director** denied **$40k pilot** (attha: decision); title is label (nāma: **sammuti**).”*

“She ruined my morning.”	*Global essence; no conditions.*	*“After **message at 07:55** (nāma), **unpleasant feeling** and **irritation** arose; **task start** delayed 20 min (attha).”*
“He’s a born leader.”	*Innate essence claim.*	*“**Clear instructions** and **timely check-ins** occurred; team **effort** increased (attha); ‘leader’ is role label (nāma: **sammuti**).”*
“Legal killed the deal.”	*Group reification; violent metaphor.*	*“**Counsel** flagged clause 9; vendor **declined revision** (attha); ‘Legal’ is department label (nāma: **samūha/pariccheda**).”*
“Ops saved the launch.”	*Hero-essence; no mechanics.*	*“**Ops lead** added 2 staff; **build passed**; **tickets closed** (attha); ‘Ops’ is label (nāma: **sammuti**).”*
“She’s toxic.”	*Person-essence.*	*“**Harsh remarks** repeated → **unpleasant feeling**, **worry** in recipients (attha); her **name/role** noted (nāma).”*
“They made me anxious.”	*Causal essence assigned to persons.*	*“After **critical feedback** (nāma: vohāra), **unpleasant feeling** and **worry** arose; **heart rate** up (attha).”*
“The company believes…”	*Corporation as thinker-agent.*	*“**CEO memo** states view X (nāma: document); **two VPs** concurred (attha: acts).”*
“Stakeholders demand perfection.”	*Faceless plural as agent.*	*“**Two client reps** requested **zero defects** for v1.2 (attha); ‘stakeholders’ is grouping label (nāma: **samūha**).”*
“IT refuses to help.”	*Department essence.*	*“**Helpdesk ticket** declined for missing form; **analyst** named (attha); ‘IT’ is label (nāma: **sammuti**).”*

Assessment Pack

A) True/False (10)

1. *Puggalapaññatti includes **concepts** within the Abhidhamma as **designations** about persons. **T***

2. *“Person” is an ultimate (paramattha) in Abhidhamma analysis. **F***

*3. Nāma-paññatti = concept **as name/designation**. **T***

*4. Attha-paññatti = concept **as meaning**. **T***

*5. You should add puggala-labels **before** doing an ultimate read. **F***

*6. A profile card can be clean if it uses **observable acts** (ultimate anchors) plus **minimal designations**. **T***

*7. The six classes (form/collection/direction/time/space/sign) help keep labels conventional. **T***

*8. Calling someone "a natural" states an ultimate. **F***

*9. Designations are **by convention**, not by ultimate existence. **T***

*10. "Reviewer," "mentor," "owner" are nāma-paññatti labels when used to coordinate work. **T***

B) Fill-in-the-Blanks (10) — Use each once.

***Word bank:** puggala • Puggalapaññatti • paramattha • nāma-paññatti • attha-paññatti • ultimate • designation • observable • role • convention*

1. In Abhidhamma, "person" (___) is treated as ___, not an ultimate. → puggala; designation

2. The treatise that includes person-designations is ___. → Puggalapaññatti

3. Our anchor is the ___ level (door–object–consciousness). → ultimate

*4. "Reviewer/mentor" are ___**-paññatti**. → nāma*

*5. The meaning behind a label is ___**-paññatti**. → attha*

*6. Keep profile cards grounded in ___ **acts**. → observable*

7. "Lead ___" states coordination, not essence. → role

8. Designations operate by social ___. → convention

*9. ___ **realities** include citta, cetasika, rūpa, Nibbāna. → paramattha*

10. ___ labels should be added after the ultimate read. → designation

C) Matching (10) — Choose the clean rewrite

Left (messy line)

1. “She’s a born leader.”

2. “Our new person is unreliable.”

3. “I’m the visionary.”

4. “He is the reviewer essence.”

5. “They’re just juniors.”

6. “She is the product.”

7. “He’s the problem.”

8. “Natural mentor.”

9. “I’m the brains.”

10. “Owner by nature.”

Right (clean, minimal designation)

A. Ultimate cue + nāma-paññatti “leads weekly syncs.”

B. Ultimate cue + schedule gaps → nāma-paññatti “needs reminder.”

C. Ultimate cue + “owns review checklist.”

D. Ultimate cue + “assigned reviewer in Q4 plan.”

E. Ultimate cue + “role: associate, scope X.”

F. Ultimate cue + “role: product manager,” avoids self-identification.

G. Ultimate cue + issue description; role “blocker triage.”

H. Ultimate cue + “mentors two peers (scope/time).”

I. Ultimate cue + “role: strategist for roadmap doc.”

J. Ultimate cue + “owns component α,” not identity.

D) Label-the-Diagram (1)

*On **Plate V4.5**, fill the **Ultimate rail** for "first 1:1": ear + sound → ear-viññāṇa → phassa → vedanā (tone); then add **Designation rail** with nāma-paññatti "manager" and attha-paññatti meaning (scope of support). Arrow **Ultimate** → **Designation**.*

E) Short Answer (2)

1. *In 4–6 lines, explain why placing puggala on the **designation rail** reduces self-view while preserving accountability.*

2. *Give one example where **six-class literacy** (form/collection/direction/time/space/sign) avoids reification in a status update.*

F) Scenario Case (1) — On-boarding a new colleague

You meet, assign a review, and get a Slack update.

*a) Write **three** ultimate frames (one per moment) with phassa → vedanā.*

*b) Add minimal **puggala-designations** for coordination only.*

*c) Rewrite one identity-heavy sentence into an **ultimate fact + designation** pair.*

G) Micro-Log (1) — 60–90s

Template (three entries):

- *00:10 **Ultimate:** door–object→consciousness | phassa? Y/N | vedanā: ___*
- *00:40 **Designation added?** nāma/attha-paññatti: ___ (why needed?)*
- *01:00 **Trim test:** Could any person-word be dropped without losing coordination? Y/N.*

H) Quick Quiz (5)

1. *Name the **two** concept modes that frame puggala.*
2. *Which comes first—**ultimate** read or **designation**?*
3. *Give one safe workplace nāma-paññatti for onboarding.*
4. *T/F: "Owner by nature" is clean Abhidhamma speech.*
5. *One sentence: why we keep **designation minimal**.*

Takeaway Box

- ***"Person" = designation**, not an ultimate—kept in Abhidhamma via **Puggalapaññatti**.*
- ***Twofold**: attha- (meaning) and nāma- (name) concepts—use both **after** the ultimate read.*
- ***Write roles, not essences**: observable acts + minimal labels → clarity without self-view.*

Figures & Tables (production briefs)

- ***V4.5 Puggala on Two Rails** — A4 landscape, PNG @300 dpi, sRGB; labels outside; one overlay arrow "Ultimate → Designation."*
- ***V4.6 Profile Card Without Reification** — left = observable acts; right = nāma/attha-paññatti fields.*

T V4.7 — Puggala Speech Patterns

- ***Columns:** Situation | Ultimate fact-line | Minimal designation (twofold) | Why it's clean*

Situation	***Ultimate fact-line***	***Minimal designation (twofold)***	***Why it's clean***
"My boss motivated me."	*Hearing praise → pleasant feeling; chanda/viriya increased; tasks executed.*	***Manager** (nāma: sammuti), **effort increased** (attha: effect).*	*Names role only; reports actual mental factors and deeds.*
"She hurt my feelings."	*Harsh sound contacted ear → unpleasant feeling; aversion arose.*	***Her remark** (nāma: vohāra), **unpleasant feeling + dosa** (attha).*	*Keeps utterance as label; names vedanā/kilesa.*
"They decided to block us."	*Two identified persons formed intention; denial communicated; access changed.*	***Two approvers** (attha: samūha), **policy P-12** (nāma: desanā).*	*Aggregates agents without essence; cites document as label.*
"He inspired the team."	*Listeners heard praise; pleasant feeling;*	***Alex's talk** (nāma), **five members' effort up** (attha: samūha effect).*	*Conditions, not charisma mythology.*

	chanda/viriya rose; throughput increased.		
“Finance blocked innovation.”	*Officer denied funds; no resources allocated; work paused.*	***Finance director** (nāma), **pilot denied** (attha: event).*	*Actor is named; effect is observable.*
“She is toxic.”	*Repeated harsh speech; recipients show unpleasant feeling; worry recurs; absences rise.*	***Harsh remarks** (attha: events), **her role** (nāma: sammuti).*	*Drops trait-essence; logs causes and results.*
“My mentor changed my life.”	*Repeated coaching; new intentions; practice; improved livelihood metrics.*	***Mentor sessions** (nāma: vohāra), **skills/intentions improved** (attha: santati).*	*Credits sessions as labels; charts continuity of change.*
“The CEO saved the project.”	*Directive issued; resources reassigned; blockers removed; tasks completed.*	***CEO directive** (nāma: document), **reassignment + completion** (attha).*	*Speech-act plus concrete outcomes, no hero aura.*
“HR punished me unfairly.”	*Warning delivered; pay adjusted; unpleasant feeling and aversion arose.*	***Written warning** (nāma: document), **pay cut + unpleasant feeling** (attha).*	*Separates paper label from effects.*
“He bullied juniors.”	*Repeated threats; fear/restlessness arose; absenteeism increased.*	***Threatening remarks** (attha), **three juniors** (attha: samūha counted), **name/role** (nāma).*	*Conditions and results across streams; no essence talk.*
“Our manager protects us.”	*Interventions during conflict; harsh speech stops; safety reports improve.*	***Manager** (nāma: sammuti), **intervention halts harsh speech** (attha).*	*Role for reference; outcomes measured.*
“She made me angry.”	*Contact with words → unpleasant feeling;*	***Her words** (nāma), **anger arose + message sent** (attha).*	*Ties anger to conditions; keeps utterance as label.*

dosa-mūla citta; fast typing; message sent.

T V4.8 — Reification → Fix Index

- ***Columns:*** *Inflated person-talk | What's wrong | Replacement (ultimate + classed designation)*
  Alignment note: follow Saṅgaha's order. Write ultimates first; append the smallest paññatti needed.

Inflated person-talk	***What's wrong***	***Replacement (ultimate + classed designation)***
"The team decided."	*Group word treated as a single agent.*	***Three members voted 'yes'*** *(attha: discrete acts; samūha counted);* ***decision record filed*** *(nāma: desanā).*
"Leadership failed us."	*Trait-essence; no actors or events.*	***COO + VP Eng delayed approvals 14 days*** *(attha);* ***titles*** *are labels (nāma: sammuti).*
"APAC refuses to comply."	*Region turned into a person.*	***TH/SG managers declined SLA; CN accepted*** *(attha);* ***APAC*** *is region label (nāma: pariccheda).*
"Marketing owns the customer."	*Ownership essence; vague agent.*	***Marketing handles A–C; Sales D–F; CX G*** *(attha: bounded tasks); labels (nāma: pariccheda).*
"Our culture is toxic."	*Story-essence with zero facts.*	***After-hours pings ↑; unpleasant feeling/absences ↑*** *(attha);* ***'culture'*** *is continuity tag (nāma: santati).*
"Finance blocked innovation."	*Faceless group blamed; missing act.*	***Finance director denied $40k pilot*** *(attha);* ***'Finance'*** *is dept label (nāma: sammuti).*
"She ruined my morning."	*Global essence; no conditions/time.*	***07:55 message arrived → unpleasant feeling; start delayed 20 min*** *(attha);* ***sender name*** *(nāma).*
"He's a born leader."	*Innate essence claim.*	***Clear instructions + timely check-ins → effort ↑*** *(attha);* ***'leader'*** *is role label (nāma: sammuti).*

"Legal killed the deal."	*Group reified; violent metaphor.*	***Counsel flagged clause 9; vendor declined revision** (attha); **'Legal'** is dept label (nāma: samūha/pariccheda).*
"Ops saved the launch."	*Hero narrative; no mechanics.*	***Ops lead added 2 staff; build passed; tickets closed** (attha); **'Ops'** is label (nāma: sammuti).*
"She's toxic."	*Person-essence.*	***Harsh remarks repeated → unpleasant feeling/worry in recipients** (attha); **her role/name** (nāma).*
"They made me anxious."	*People posited as direct cause of your mind.*	***Critical feedback presented → unpleasant feeling + worry arose; heart rate ↑** (attha); **feedback item** (nāma: vohāra).*

- *Use rule, one last time because humans love forgetting: ultimates precede concepts. If changing the label doesn't change the facts, you're holding a nāma-paññatti, not a lever.*

Answer Keys

***A) True/False:** 1 T; 2 F; 3 T; 4 T; 5 F; 6 T; 7 T; 8 F; 9 T; 10 T.*

B) Fill-ins:

1 puggala; designation • 2 Puggalapaññatti • 3 ultimate • 4 nāma • 5 attha • 6 observable • 7 role • 8 convention • 9 paramattha • 10 designation.

C) Matching (key):

1-A, 2-B, 3-I, 4-D, 5-E, 6-F, 7-G, 8-H, 9-C, 10-J.

***D) Diagram:** Correct if Ultimate rail is complete and Designation rail adds nāma/attha-paññatti with the arrow **Ultimate → Designation**.*

E) Short Answers (samples):

1. *Designation places "person" on the **conventional** rail while the **ultimate** rail names actual meets and feelings. This prevents smuggling in a self yet preserves accountability through roles and scopes.*

2. *"The **team** is chaotic" → (Ultimate) ear-door heard cross-talk in stand-up; (Designation) samūha-paññatti: the team had overlapping topics and no facilitator (assign one).*

F) Scenario (sample):

a) Ear + sound (greeting) → ear-viññāṇa → phassa → vedanā (pleasant); Eye + visible form (PR diff) → eye-viññāṇa → phassa → vedanā (neutral); Ear + sound (Slack ping) → ear-viññāṇa → phassa → vedanā (neutral).

b) Add nāma-paññatti: "new colleague," "reviewer," "mentor"; attha-paññatti: scope of review = module X.

c) "He's a natural" → (Ultimate) delivered two on-time reviews; (Designation) assigned "reviewer" for module X.

Ch. 4 — Temperaments & Fit (Carita)

Orientation

*Temperament (carita) is a **useful designation**, not an essence. It points to likely patterns of mind—e.g., lustful, hateful, deluded, faithful, intelligent, speculative—and helps teachers match practices wisely. The Abhidhammattha-saṅgaha's practice chapter maps meditation subjects to temperaments (e.g., asubha for lustful; mettā and color kasinas for hateful; ānāpāna for deluded/speculative; recollections for faithful; death, peace, loathsomeness-in-food, and four elements for intelligent). We'll use those mappings to guide **practice** and **communication**—without reifying "a type." Remember: labels are paññatti; the working ground remains ultimates (citta, cetasika, rūpa, Nibbāna).*

***Modern hook.** You're assigning tasks to a new team. Instead of "he's a born brainstormer," write an impersonal note: "speculative temperament cue → give early ideation passes; pair with short ānāpāna resets before reviews." Clean, helpful, non-essentialist.*

Diagram Hook

Plate V4.7 — "Temperament → Fit Rail."

*Left rail: six carita tiles (lobha/dosa/moha/saddhā/paññā/vitakka). Right rail: matched practice objects: **lustful → asubha, 32 parts**; **hateful → mettā, 4 color kasinas**; **deluded/speculative → ānāpāna**; **faithful → recollections (Buddha…peace)**; **intelligent → death/peace/loathsomeness-in-food/4 elements**. Footer: "Temperament = paññatti. Use, don't reify."*

Plate V4.8 — "Color-Kasina & Affective Tone."

A4 landscape. Panel shows 4 color kasinas under "hateful temperament — calming counter-tone" (from CMA Table 9.1).

Doctrinal Core

- ***Temperament is conventional.** It's a naming device to guide training, not an ultimate. Keep your **ultimate read** (door–object–consciousness → phassa → vedanā) separate; add carita **after**, as a*

coaching aid.

- ***Canonical pairings.***
    - ***Lustful (lobha-carita)*** → *Ten foulness (asubha),* ***mindfulness of body/32 parts****.*
    - ***Hateful (dosa-carita)*** → *Four* ***illimitables*** *and four* ***color kasinas****.*
    - ***Deluded (moha-carita) & Speculative (vitakka-carita)*** → ***Mindfulness of breathing*** *(ānāpānasati).*
    - ***Faithful (saddhā-carita)*** → ***Six recollections*** *(Buddha…Sangha…morality…generosity…devas…peace).*
    - ***Intelligent (paññā-/buddhi-carita)*** → ***Recollection of death; peace; loathsomeness in food; four elements analysis****.*
    - *“****Remaining subjects*** *suit* ***all*** *temperaments”.*
    - ***Kasina sizing: wide*** *for deluded;* ***small*** *for speculative.*
    - *Chapter IX functions as a* ***practice compendium*** *(summary of Visuddhimagga).*
- ***Communication fit (applied ethics).*** *Speak to dispositions with* ***impersonal*** *rails: observable behaviors + minimal role labels (per Ch. 3). E.g., “anger spikes in standups → give a 2-min mettā warm-up before contentious items” (clean designation, no essence).*

Practice Section (5–12 min)

Drill 1 — Spot the cue (2 min).

Listen to three vignettes (greed-pull, anger-prickle, foggy mind). Learners pick ***probable carita*** *and* ***fit object*** *from V4.7.*

Drill 2 — Write the impersonal coach note (3–4 min).

Transform “She’s just angry” → “Cue: aversive; prescribe: 4 breath cycles + mettā phrase; assign: color-kasina 5 min (blue/white) after meeting”.

Drill 3 — Task by strength (3–4 min).

Speculative temperament gets ***ideation first****, then* ***short ānāpāna*** *before review; lustful temperament gets* ***asubha scan*** *before ad review.*

Drill 4 — Kasina sizing (1–2 min).

Pick ***wide vs. small*** *kasina for deluded vs. speculative.*

Plates

- ***V4.7 Temperament → Fit Rail —*** *Six temperament tiles → matched objects; one overlay arrow "Use, don't reify."*

- ***V4.8 Color-Kasina & Affective Tone*** *— Four color disks labeled as* ***suitable for hateful temperament*** *(CMA Table 9.1).*

T V4.9 — Temperament → Object & Micro-Protocol

Table

(Carita | Primary object(s) | 60–120 s micro-drill | Classroom cue. Source: CMA IX; Vism III on carita/object fit.)

Carita	***Primary object(s)***	***60–120 s micro-drill***	***Classroom cue***
Lobha-carita *(greedy/attraction-prone)*	*10 foulnesses (asubha), mindfulness of body (32 parts, kāyagatāsati); earth kasiṇa if needed, kept neutral*	*90 s: silently name 5 body parts in order; note tone as "neutral"; return to breath 3 cycles; repeat list.*	*"Counter attraction with body-parts or asubha. Keep tone cool and literal." (CMA IX)*
Dosa-carita *(ill-will/aversion)*	*Loving-kindness foremost (mettā); also color or light kasiṇas to brighten*	*60 s: self → neutral → difficult person (one phrase each: "May X be safe"); 30 s rest on breath; repeat.*	*"Soften first. Avoid corpse images here; start with mettā." (CMA IX)*
Moha-carita *(delusion/dullness)*	*Mindfulness of breathing (ānāpāna); simple elements scan (hardness, warmth, motion)*	*60 s: count exhale 1–5, feel touch point; reset at 5; if lost, label "wandering," restart.*	*"Short, clear loops. One object, counted exhale. No theorizing." (CMA IX)*
Saddhā-carita *(faith-inclined)*	*Six recollections: Buddha, Dhamma, Saṅgha, virtue, generosity, devas*	*90 s: pick one recollection; state one concrete evidence line (e.g., "Kept precept today"); rest on quiet joy.*	*"Glow, don't gush. Cite an actual instance." (CMA IX)*

Paññā-carita *(intelligence/insight-leaning)*	*Death recollection; peace recollection; four-elements analysis; perception of loathsomeness of food*	*60 s: elements scan palm→forearm naming hardness, cohesion, temperature, motion; end with 3 calm breaths.*	*“Analytical, but in the body. No lecture in your head.” (CMA IX)*
Vitakka-carita *(speculative/proliferation)*	*Mindfulness of breathing; space or light kasiṇa if breath is tricky*	*60 s: inhale “know,” exhale “here,” at one touch-point; if thinking, label “thinking,” return.*	*“Short leash for ideas. One word per breath, one spot.” (CMA IX)*

T V4.10 — Kasiṇa Size Fit

(Temperament | Wide/Small | Why. Practical teacher notes; exact dimensions are teacher-set. Source: CMA IX; Vism on kasiṇa devices.)

Temperament	***Wide/Small***	***Why***
Dosa-carita	***Wider, soft color/light***	*Aversion tightens and narrows; a broad, gentle field unknots the stance.*
Vitakka-carita	***Smaller to moderate***	*Limits roaming ideas; a compact target reduces conceptual spread.*
Moha-carita	***Smaller to moderate***	*Sharpens vague attention; crisp edge aids clarity.*
Lobha-carita	***Neutral, moderate (avoid “pretty”)***	*Prevents fascination; plain earth/light without “special” features.*
Saddhā-carita	***Moderate to wide luminous***	*Buoys wholesome joy without strain; easy sustain.*
Paññā-carita	***Moderate***	*Enough space to stabilize, not so wide that analysis diffuses.*

Teacher tip: Start at arm’s-length, a clean circular field that reads clearly from the seat. Adjust 10–20% across sessions based on stability and tone. (CMA IX)

T V4.11 — Recollections Map

(Recollection | Best-fit (faithful) | Development level. Access vs absorption per CMA; breath and body noted separately.)

Recollection	***Best-fit (faithful)***	***Development level (CMA)***
Buddha-recollection *(Buddhānussati)*	***Saddhā-carita***	***Access*** *only (upacāra)*
Dhamma-recollection *(Dhammānussati)*	***Saddhā-carita***	***Access*** *only*
Saṅgha-recollection *(Saṅghānussati)*	***Saddhā-carita***	***Access*** *only*
Virtue-recollection *(Sīlānussati)*	***Saddhā-carita***	***Access*** *only*
Generosity-recollection *(Cāgānussati)*	***Saddhā-carita***	***Access*** *only*
Deva-recollection *(Devatānussati)*	***Saddhā-carita***	***Access*** *only*
Peace-recollection *(Upasamānussati, of Nibbāna)*	***Paññā-carita***	***Access*** *only*
Death-recollection *(Maraṇasati)*	***Paññā-carita***	***Access*** *only*
Body mindfulness *(Kāyagatāsati, 32 parts)*	***Lobha-carita*** *counter-fit*	***Access*** *→* ***1st jhāna*** *potential (per Vism allowance)*
Mindfulness of breathing *(Ānāpānasati)*	***All****, esp.* ***Moha/Vitakka***	***Access*** *→* ***up to 4th jhāna***

Notes for instructors:

- *The six devotional recollections reliably yield* ***access*** *concentration that is clean and steady, ideal for daily anchoring.*

- *Breath is the most flexible: scaleable from 60-second resets to deep absorption training.*

- *For learners with strong attraction patterns, pair* ***body-parts*** *with short, even breathing sets to stabilize before any kasiṇa.*
  (Source: CMA IX; Vism VIII–IX on development levels.)

Assessment Pack

A) True/False (10)

1. *Temperament is paññatti, not paramattha.* ***T***

2. *Lustful temperament is best served by mettā.* ***F*** *(asubha/32 parts)*

3. *Hateful temperament suits the four illimitables.* ***T***

4. *Deluded & speculative temperaments suit ānāpāna.* ***T***

5. *Faithful temperament suits six recollections.* ***T***

6. *Intelligent temperament benefits from death & elements contemplation.* ***T***

7. *All remaining subjects suit only faithful types.* ***F*** *(suit* ***all****)*

8. *A wide kasina is suggested for speculative temperament.* ***F*** *(wide = deluded; small = speculative)*

9. *CMA IX is a practice compendium summarizing Visuddhimagga.* ***T***

10. *Color kasinas are listed under hateful temperament in CMA's table.* ***T***

B) Fill-in-the-Blanks (10) — Word bank: asubha • mettā • ānāpāna • recollections • death • elements • loathsomeness-in-food • wide • small • convention

1. *Temperament is a _____, not an ultimate. →* ***convention***

2. *Lustful temperament → _____ / 32 parts. →* ***asubha***

3. *Hateful temperament → _____ and color kasinas. →* ***mettā***

4. *Deluded temperament → _____. →* ***ānāpāna***

5. *Speculative temperament also → _____. →* ***ānāpāna***

6. *Faithful temperament → six _____. →* ***recollections***

7. *Intelligent temperament → _____ contemplation. →* ***death***

8. *Intelligent temperament → analysis of four _____. →* ***elements***

9. *Intelligent temperament → _____ in food. →* ***loathsomeness-in-food***

10. *Kasina sizing: deluded = _____; speculative = _____. →* ***wide; small***

C) Matching (10) — Match temperament → primary prescription

Left*: 1. Lustful 2. Hateful 3. Deluded 4. Speculative 5. Faithful 6. Intelligent 7. Any-type 8. Deluded (visual work) 9. Speculative (review phase) 10. Hateful (pre-meeting)*

Right*: A. Asubha/32 parts B. Mettā + color kasinas C. Ānāpāna (short sets) D. Ānāpāna before decisions E. Six recollections F. Death/peace/āhāre-paṭikūla-saññā/four elements G. Any subject (per CMA) H.* ***Wide*** *kasina I.* ***Small*** *kasina J. 2-min mettā warm-up.*

D) Label-the-Diagram (1)

On ***V4.7****, circle the* ***temperament tile*** *and draw an arrow to its* ***fit object(s)*** *for three mini-cases (ad banner craving; tense feedback; foggy coding). Add a sticky note: "designation, not essence."*

E) Short Answers (2)

1. *In 5–6 lines, explain why temperament language helps* ***without*** *reifying identity (link to paññatti vs. paramattha).*

2. *Give one communication tweak per temperament that keeps speech impersonal (e.g., "anger-prone → add mettā minute," not "angry person").*

F) Scenario Case (1)

Open-plan office. *Morning stand-up spikes irritation for Alex; later, Priya free-associates in brainstorm; after lunch, Dan reaches for sugary snacks.*

a) Identify likely carita cues.

b) Prescribe fit meditation micro-protocols (60–180s) from CMA IX.

c) Rewrite one identity-heavy remark into an impersonal coach note.

G) Micro-Log (1) — 60–90s template

- *00:10* ***Cue noticed: _____*** *(lobha/dosa/moha/saddhā/paññā/vitakka)*

- *00:30* ***Object chosen: _____*** *(per fit)*

- *01:00* ***Result:*** *tone shift? next step? (keep label as paññatti only)*

H) Quick Quiz (5)

1. *Which two temperaments are paired with ānāpāna?*
2. *Name one object for hateful temperament.*
3. *Which kasina sizing fits deluded vs. speculative?*
4. *Are recollections absorption-eligible?*
5. *State the rule about reifying temperament.*

I) Reflection Ticket (1)

“What temperament cue did you notice today, and how did a fit object change the tone without labeling anyone as a fixed type?”

Takeaway Box

- *Use carita* ***as a tool, not a tag****—it’s paññatti.*
- *Follow* ***CMA IX pairings*** *for a precise fit; keep notes* ***impersonal****.*
- *Match* ***kasina size*** *to deluded/speculative; recollections uplift the faithful.*

Figures & Tables (production briefs)

- ***V4.7 Temperament → Fit Rail*** *— A4 landscape, PNG @300 dpi; labels outside; one overlay “Use, don’t reify.”*
- ***V4.8 Color-Kasina & Affective Tone*** *— Four disks; caption cites CMA Table 9.1 hateful-fit.*

T V4.9 — Temperament → Object & Micro-Protocol

Carita | Primary object(s) | 60–120 s micro-drill | Classroom cue (anchored in CMA IX; Vism III).

Carita	***Primary object(s)***	***60–120 s micro-drill***	***Classroom cue***
lobha-carita (attraction-prone)	*32 body parts (kāyagatāsati), 10 foulnesses (asubha); neutral earth kasiṇa if needed*	*90 s: name 5 body parts in fixed order → 3 even breaths → repeat list; keep tone strictly neutral.*	*“Cool the ‘want.’ Literal parts, no imagery flourish.” (CMA IX)*
dosa-carita (aversion-prone)	*Loving-kindness (mettā) primary; soft color/light kasiṇa to brighten*	*60 s: self → neutral → mildly difficult person (one phrase each: “May X be safe.”) then 30 s quiet breath.*	*“Soften first. No corpse themes here.” (CMA IX)*
moha-carita (delusion/dull)	*Mindfulness of breathing; four-elements scan*	*60 s: pick one touch point, count exhale 1–5; on loss, label “wandering,” restart; optional 30 s elements in the palm.*	*“Short loop. One spot, one job. No theory.” (CMA IX)*
saddhā-carita (faith-leaning)	*Six recollections (Buddha, Dhamma, Saṅgha, virtue, generosity, devas)*	*90 s: choose one recollection; state 1 concrete evidence line (“Kept precept today.”) then sit with quiet gladness.*	*“Glow with facts, not hype.” (CMA IX)*
paññā-carita (insight-leaning)	*Death recollection, peace recollection, four-elements, loathsomeness of food*	*60–90 s: elements scan wrist→elbow naming hardness/cohesion/temperature/motion → 3 calm breaths.*	*“Analysis in the body, not in a lecture.” (CMA IX)*
vitakka-carita (speculative/proliferating)	*Breathing; space/light kasiṇa if breath is fussy*	*60 s: inhale “know,” exhale “here,” at one touch-point; if thinking, label “thinking,” return immediately.*	*“One word per breath, one anchor.” (CMA IX)*

T V4.10 — Kasiṇa Size Fit

Deluded/speculative sizing with rationale (CMA IX; Vism on kasiṇa devices).

Temperament	*Size choice*	*Why*
moha-carita (deluded/dull)	***Small → moderate** with a crisp edge*	*Narrows vagueness; sharp boundary keeps attention from smearing across the field.*
vitakka-carita (speculative/proliferating)	***Small → moderate** target*	*Limits roaming ideas; compact field curbs conceptual spread and forces return to the anchor.*
General teacher note	*Start modest; adjust ±10–20% by stability*	*If agitation rises, momentarily widen then return small; if dullness returns, sharpen edge or reduce size.*

T V4.11 — Recollections Map

Shows access-only vs absorption-capable subjects per CMA (Ch. IX; Vism VIII–IX).

Recollection	*Best-fit (temperament)*	*Development level (per CMA)*
Buddha-recollection (Buddhānussati)	*saddhā-carita*	***Access only** (upacāra)*
Dhamma-recollection (Dhammānussati)	*saddhā-carita*	***Access only***
Saṅgha-recollection (Saṅghānussati)	*saddhā-carita*	***Access only***
Virtue-recollection (Sīlānussati)	*saddhā-carita*	***Access only***
Generosity-recollection (Cāgānussati)	*saddhā-carita*	***Access only***
Deva-recollection (Devatānussati)	*saddhā-carita*	***Access only***
Peace-recollection (Upasamānussati, of Nibbāna)	*paññā-carita*	***Access only***

Death-recollection (Maraṇasati)	*paññā-carita*	***Access only***
Body mindfulness (32 parts, Kāyagatāsati)	*Counter to lobha-carita*	***Access → can reach jhāna*** *(typically 1st) for suitable trainees*
Mindfulness of breathing (Ānāpānasati)	*Versatile; strong for moha/vitakka*	***Access → up to 4th jhāna*** *(with proper training)*

Answer Keys

A) T/F: *1 T; 2 F; 3 T; 4 T; 5 T; 6 T; 7 F; 8 F; 9 T; 10 T.*

B) Fill-ins: *1 convention; 2 asubha; 3 mettā; 4 ānāpāna; 5 ānāpāna; 6 recollections; 7 death; 8 elements; 9 loathsomeness-in-food; 10 wide; small.*

C) Matching (key): *1-A; 2-B; 3-C; 4-D; 5-E; 6-F; 7-G; 8-H; 9-I; 10-J.*

H) Quick Quiz (sample answers):

1. *Deluded & speculative.*
2. *Mettā or color kasina.*
3. *Deluded = wide; Speculative = small.*
4. *Recollections reach **access** but not absorption.*
5. *Temperament guides; it never essentializes (keep it paññatti).*

Series bridge. *In **Vol. 8 (Meditation Selection)** we'll reuse this exact table to tailor subject choice and warm-ups to each learner's cues, keeping the rail split (ultimates first; clean designations second).*

Ch. 5 — Ethical Speech without Self-View

Orientation

*This chapter turns **Right Speech** (sammā vācā) into a precise, **non-reifying** communication practice. In Abhidhamma terms, ethical speech is **beautiful mental factors in action**—especially **abstinence (virati)** from the four unwholesome modes (false, divisive, harsh, idle), guarded by **hiri–ottappa** (moral shame & moral dread), rooted in **non-greed (alobha)**, **non-hate (adosa)**, and **wisdom (paññā)**, stabilized by **mindfulness (sati)** and **equanimity (tatramajjhattatā)**. We speak to **designations** (paññatti: roles, events, agreements), not **essences** of a "self." You'll learn a **two-minute feedback***

script *for a missed deadline that tracks* ***dhammas*** *(door–object–knowing → phassa → vedanā → intention), keeps* ***designation*** *minimal, and avoids identity talk.*
(Source: A Comprehensive Manual of Abhidhamma, ch. IV "Mental Factors" — sobhana & virati; ch. VIII "Concepts/Designation".)

Diagram Hook

- ***Plate V4.9 — "Right Speech Rail (Ultimates → Virati → Words)."***
  A4 landscape, PNG @300 dpi, sRGB; labels outside; one overlay. Left rail: ***Ultimate read*** *of the event (triad → phassa → vedanā). Mid node:* ***sobhana cetasikas*** *active (hiri, ottappa, sati, alobha, adosa, paññā). Right rail:* ***spoken line*** *that names* ***designation*** *(role/task/time) without self-labels.*

- ***Plate V4.10 — "Two-Minute Feedback Ladder."***
  Four rungs: ① ***Observe (ultimate)*** *→ ②* ***Impact as tone*** *→ ③* ***Request (designation)*** *→ ④* ***Agreement / next check****. Caption: "Track dhammas; speak to designations."*

Doctrinal Core

- ***Right Speech as virati.*** *In Abhidhamma,* ***virati cetasikas*** *implement refraining from:* ***false speech****,* ***divisive speech****,* ***harsh speech****,* ***idle chatter****. They arise with wholesome cittas as intentional* ***abstinence****—a beautiful factor, not mere silence. (Source: CMA ch. IV, "Abstinences".)*

- ***Guardians & supports.***
  - ***Hiri–ottappa*** *guard the threshold ("this line would harm");*
  - ***Alobha/adosa*** *fund a non-grasping, non-aggressive tone (mettā is a mode of* ***adosa****);*
  - ***Sati*** *keeps the current* ***ultimate read*** *online;*
  - ***Paññā*** *chooses exact, minimal* ***designation****;*
  - ***Tatramajjhattatā*** *steadies delivery. (Source: CMA ch. IV, sobhana list.)*

- ***Designation, not essence.*** *We speak of* ***roles, agreements, times*** *(*nāma/attha-paññatti)—"reviewer," "Q4", "handoff at 3 pm." We do* ***not*** *assert unprovable essences ("you are unreliable"). (Source: CMA ch. VIII on paññatti.)*

- ***Dhātu anchoring.*** *Before speaking, do a one-line* ***ultimate****:* ***door*** *+* ***object*** *+* ***knowing****, then* ***contact*** *→* ***feeling*** *(tone only). This prevents* ***self-view*** *leakage, and it times your* ***virati*** *precisely.*

Practice Section (5–12 min)

Drill 1 — Four No's, Four Yes's (2–3 min).

Teacher reads a messy line; learners rewrite to ***abstinence + positive alternative****, e.g.,*

- *No falsehood →* ***truthful****: "Due 5 pm, delivered 6:10 pm."*

- *No divisive →* ***unifying****: "Let's sync the two sub-teams at 9."*

- *No harsh →* ***kind-clear****: "The impact was late QA; let's adjust buffer by 1 hr."*

- *No idle →* ***purposeful****: "One sentence outcome + next step."*

Drill 2 — Two-Minute Feedback (2–3 min).

Using ***Plate V4.10****, practice the* ***ladder*** *for a missed deadline:*

① ***Observe (ultimate):*** *"Eye saw time stamp 6:10 pm on the PR."*

② ***Impact as tone:*** *"QA felt rushed (unpleasant)."*

③ ***Request (designation):*** *"For Friday,* ***owner****: you;* ***buffer****: +1 hr;* ***update****: 3 pm ping."*

④ ***Agreement:*** *"Confirm now; we'll debrief Monday."*

(Track hiri–ottappa, sati, paññā silently as you speak.)

Drill 3 — Rail-Split Rewrite (2–3 min).

Convert identity lines ("you're sloppy") into ***Ultimate + Designation*** *pairs.*

Drill 4 — Breath & Balance (1–2 min).

Before speaking, 3 cycles of ***ānāpāna*** *to prime* ***sati*** *&* ***tatramajjhattatā****; then deliver the script.*

Plates (this chapter)

- ***V4.9 Right Speech Rail (Ultimates → Virati → Words)*** *— A4 landscape, PNG @300 dpi, one overlay.*

- ***V4.10 Two-Minute Feedback Ladder*** *— same specs; step labels concise.*

Tables (this chapter)

T V4.12 — Right Speech Map

Columns: *Unwholesome line → Virati at work → Clean rewrite (designation only) → Sobhana supports in play*

(CMA: three abstinences as sobhana cetasikas; right speech = sammā-vācā; related beauties include hiri, ottappa, sati, paññā, alobha, adosa, tatramajjhattatā.)

Unwholesome line	***Virati at work***	***Clean rewrite (designation only)***	***Sobhana supports in play***
“Jade lied to the client.”	*Musāvāda-virati (truth abstinence)*	*“Statement to client on 12:05 was factually incorrect; corrected brief sent 14:10.”*	*hiri, ottappa, sati, paññā*
“Let’s tell them we shipped.”	*Musāvāda-virati*	*“Status: build not deployed; ETA Friday 16:00.”*	*sati, paññā, tatramajjhattatā*
“Tom said you’re incompetent.”	*Pisuṇā-vācā-virati (divisive abstinence)*	*“Two reviewers disagree on approach; scheduling review 10:00.”*	*adosa, sati, paññā*
“Don’t trust Support; they’re useless.”	*Pisuṇā-vācā-virati*	*“Two tickets exceeded SLA; escalation opened to Support lead.”*	*hiri, adosa, tatramajjhattatā*
“This is garbage work.”	*Pharusā-vācā-virati (harsh-speech abstinence)*	*“Spec has 3 gaps (§2.1, §3.4, §5.2); needs examples and acceptance tests.”*	*adosa, sati, paññā*
“You’re lazy.”	*Pharusā-vācā-virati*	*“Task 142 stalled at code review; assistance requested for test coverage.”*	*karuṇā, adosa, tatramajjhattatā*
“Whatever, ping me later lol.”	*Samphappalāpa-virati (idle-talk abstinence)*	*“Next step: data sample by 15:00; reply thread paused until then.”*	*sati, viriya, tatramajjhattatā*
“Random thought: new logo?”	*Samphappalāpa-virati*	*“Brand change is out of scope for R1; park to Q4 backlog.”*	*paññā, tatramajjhattatā*

“Legal killed the deal.”	*Mix: Pisuṇā + Pharusā*	*“Counsel flagged clause 9; vendor declined revision on 9.2.”*	*sati, paññā, adosa*
“Ops saved the launch.”	*Flattery fogs facts*	*“Ops added 2 staff; build passed; 11 tickets closed.”*	*sati, tatramajjhattatā*
“She’s toxic.”	*Trait-attack*	*“Harsh remarks repeated in stand-ups; two members reported unpleasant feeling; norms brief booked.”*	*karuṇā, adosa, paññā*
“APAC won’t cooperate.”	*Group smear*	*“TH, SG managers declined SLA; CN accepted under carve-out.”*	*sati, paññā, tatramajjhattatā*

*Teacher note: write ultimates first privately, then publish the **designation-only** rewrite. If the sentence still swings like a club, you missed adosa.*

T V4.13 — Beautiful Factors → Speech Moves

***Columns:** Cetasika → Function in speech → Coach cue → Example phrase*
(Mapped to sobhana cetasikas per CMA: hiri, ottappa, sati, paññā, alobha, adosa, tatramajjhattatā, saddhā, karuṇā, muditā, viriya, passaddhi.)

Cetasika	***Function in speech***	***Coach cue***	***Example phrase***
Hiri (moral shame)	*Stops harm-tilting lines*	*“Don’t injure; name the effect.”*	*“QA was rushed; two defects reached prod.”*
Ottappa (moral dread)	*Checks consequences*	*“State risks, not rumors.”*	*“Missing audit trail risks non-compliance in Q3.”*
Sati (mindfulness)	*Keeps to the present fact*	*“Timestamp it; one claim per line.”*	*“Test failed at 11:42; rerun scheduled 14:00.”*
Paññā (wisdom)	*Cuts essence talk to conditions*	*“Describe causes, not characters.”*	*“Rework comes from unclear acceptance criteria.”*

Alobha (non-greed)	*Drops spin and self-credit*	*“No marketing verbs.”*	*“Three peers contributed; doc lists sources.”*
Adosa (non-hate; friendliness)	*Removes sting*	*“Soften edge, keep clarity.”*	*“Spec needs examples; I’ll draft two.”*
Tatramajjhattatā (equanimity)	*Keeps tone even*	*“Flat voice, crisp detail.”*	*“Four options; recommend B for cost.”*
Saddhā (faith/confidence)	*Grounds a clean commitment*	*“Offer a modest, real promise.”*	*“I will fix §3.4 and share by 16:00.”*
Karuṇā (compassion)	*Attunes to impact*	*“Acknowledge load, request, then ask.”*	*“You’re at capacity; can we trade Task 18 for 22?”*
Muditā (sympathetic joy)	*Praises without hype*	*“Credit the event, not the hero story.”*	*“Latency dropped 18% after Nina’s patch.”*
Viriya (energy)	*Moves from talk to task*	*“Name the next visible step.”*	*“Create repro script and attach to Ticket 512.”*
Passaddhi (tranquillity of body/mind)	*De-tenses delivery*	*“Breathe. Then speak in bullets.”*	*“Two blockers: incomplete data; missing test user.”*

Assessment Pack (Ch. 5)

A) True / False (10)

*1. In Abhidhamma, **Right Speech** is implemented by **virati** (abstinence) cetasikas. **T***

*2. **Hiri–ottappa** are unwholesome factors that block speech. **F** (beautiful guardians)*

*3. **Mindfulness (sati)** keeps the **ultimate read** online while speaking. **T***

*4. **Paññā** helps pick the smallest sufficient **designation**. **T***

*5. Calling someone “unreliable by nature” aligns with Right Speech. **F***

6. ***Adosa*** *supports a kind but clear tone.* ***T***

7. ***Idle talk*** *becomes Right Speech if you smile.* ***F***

8. *“Manager,” “owner,” “Q4” are* ***designations*** *(paññatti), not ultimates.* ***T***

9. *Harshness is acceptable if the facts are accurate.* ***F*** *(virati from harsh speech still applies)*

10. *The* ***two-minute ladder*** *begins with a* ***designation****.* ***F*** *(begins with ultimate observation)*

B) Fill-in-the-Blanks (10) — Use each once.

Word bank: *virati • hiri • ottappa • sati • paññā • alobha • adosa • tatramajjhattatā • designation • tone*

1. *Right Speech in Abhidhamma is a function of ___.* → ***virati***

2. *___ + ___ are “guardians of the world.”* → ***hiri; ottappa***

3. *___ keeps the current facts present-moment.* → ***sati***

4. *___ selects minimal labels and structure.* → ***paññā***

5. *___ and ___ remove grasping & aggression from the voice.* → ***alobha; adosa***

6. *___ steadies delivery under pressure.* → ***tatramajjhattatā***

7. *We speak to ___, not essences.* → ***designation***

8. *Impact is named as ___ (pleasant/neutral/painful), not as blame.* → ***tone***

C) Matching (10) — Pair the messy line to its clean rewrite & factor focus.

Left (messy):

1. *“You’re unreliable.”*

2. *“You split the team.”*

3. *“This is garbage.”*

4. *“Whatever, just talk.”*

5. *“You lied.”*

6. *“You always overpromise.”*

7. *“Ops is the problem.”*

8. *“I’m furious with you.”*

9. *“Don’t bring QA in; they’re slow.”*

10. *“You are lazy.”*

Right (clean focus):

A. ***Truthful**: “Due 5 pm, delivered 6:10 pm; next time add +1 hr buffer.” (sati, paññā)*

B. ***Unifying**: “Two streams drifted; 9 am sync to merge.” (virati from divisive)*

C. ***Kind-clear**: “Fails tests x,y; please re-run with spec v2.” (adosa, paññā)*

D. ***Purposeful**: “1 min per person: status → blocker → next.” (virati from idle)*

E. ***Truthful + repair**: “Spec said A; you reported B—let’s correct today.” (hiri–ottappa)*

F. ***Scope**: “Forecast gap = 3 days; commit to realistic scope next sprint.” (alobha, paññā)*

G. ***Designation only**: “Ops queue is at 7; we’ll pair on two items at 2 pm.” (unifying)*

H. ***Tone + request**: “I feel heat; taking 3 breaths—then let’s schedule handoff.” (tatramajjhattatā)*

I. ***Unifying role**: “QA joins at step 3 for faster pass.” (virati from harsh/divisive)*

J. ***Observation**: “Stand-ups: 3 late arrivals this week; set alarm for 8:45?” (sati, hiri)*

D) Label-the-Diagram (1)

*On **Plate V4.9**, annotate a missed-deadline case:*

- *Left rail: **eye + visible form** → **eye-viññāṇa** → **phassa** → **vedanā (unpleasant)**.*

- *Mid node: mark **hiri, sati, adosa, paññā, tatramajjhattatā** “ON.”*

- *Right rail: write **one clean line** naming **designation** (owner, time, buffer) with **no identity words**.*

E) Short Answer (2)

1. *In 3–4 lines, explain how **virati** plus **hiri–ottappa** converts seeing a fault into Right Speech without self-view.*

2. *Show the **rail-split** for: "You embarrassed the team in Q4." (Write one **ultimate** line + one **designation** line.)*

F) Scenario Case (1)

Hook: two-minute feedback for a missed deadline.

You saw the PR merge at 6:10 pm (due 5 pm); QA compressed; stakeholders met at 6:30.

*a) Write the **ultimate observation** (dhātu read) and **tone**.*

*b) Draft the **ladder** (Observe → Impact tone → Request w/ designation → Agreement).*

*c) Circle where **virati** prevented a wrong-speech mode.*

G) Micro-Log (1) — 60–90 s

Template:

- *00:10 **Ultimate:** door–object→knowing | phassa? | vedanā: ___*
- *00:40 **Cetasikas ON:** hiri/ottappa/sati/adosa/paññā?*
- *01:00 **Spoken line (designation only): ___***

H) Quick Quiz (5)

1. *List **two** wrong-speech modes and their **Right-Speech** opposites.*
2. *What turns facts into **ethics** in Abhidhamma speech?*
3. *Fill: Impact is named as ___, not as identity.*
4. *Which cetasika steadies delivery?*
5. *Why do we start with an **ultimate** line before any designation?*

I) Reflection Ticket (1)

*"In my last difficult feedback, where did **identity** sneak in? Rewrite the line as **ultimate + designation**, noting which **beautiful factors** you'll lean on next time."*

Takeaway Box

- ***Right Speech = virati + beautiful factors** applied to facts; speak to **designations**, not **selves**.*
- ***Script:** Observe (ultimate) → name **tone** → make **designation request** → agree next step.*
- ***Guardians:** hiri–ottappa; **supports:** sati, alobha, adosa, paññā, tatramajjhattatā.*

Figures & Tables (production briefs)

- ***V4.9 Right Speech Rail** — A4 landscape, PNG @300 dpi; labels outside; one overlay.*
- ***V4.10 Two-Minute Feedback Ladder** — A4 landscape; four rungs with coach cues.*

T V4.12 — Right Speech Map

***Columns:** Unwholesome line → Abstinence (virati) → Clean rewrite (designation only)*

Unwholesome line	***Abstinence (virati)***	***Clean rewrite (designation only)***
“Let’s tell them we shipped.”	*Musāvāda-virati (false speech)*	*“Status: not yet deployed; ETA Fri 16:00.”*
“Tom said you’re incompetent.”	*Pisuṇā-vācā-virati (divisive speech)*	*“Two reviewers disagree on approach; review meeting 10:00.”*
“This is garbage work.”	*Pharusā-vācā-virati (harsh speech)*	*“Spec has 3 gaps (§2.1, §3.4, §5.2); add examples and acceptance tests.”*
“Whatever, ping me later.”	*Samphappalāpa-virati (idle chatter)*	*“Next step: provide data sample by 15:00; thread paused until then.”*

Source cue: Abhidhammattha Saṅgaha; CMA — right speech abstinences as sobhana cetasikas; publish the designation-only line after you’ve checked the ultimate facts.

T V4.13 — Beautiful Factors → Speech Moves (Quick Coach Table)

Columns: *Cetasika → Function in speech → Coach cue → Example phrase*

Cetasika	***Function in speech***	***Coach cue***	***Example phrase***
Hiri (moral shame)	*Stops harm-tilting lines*	*“Name effect, not person.”*	*“QA was rushed; two defects reached prod.”*
Ottappa (moral dread)	*Checks consequences*	*“State risk, not rumor.”*	*“Missing audit trail risks non-compliance in Q3.”*
Sati (mindfulness)	*Pins to present facts*	*“Timestamp it; one claim per line.”*	*“Test failed 11:42; rerun 14:00.”*
Paññā (wisdom)	*Cuts essence talk to conditions*	*“Describe causes, not characters.”*	*“Rework comes from unclear acceptance criteria.”*
Adosa (non-hate)	*Removes sting, keeps clarity*	*“Soften edge; keep specifics.”*	*“Spec needs two examples; I’ll draft them.”*
Alobha (non-greed)	*Drops spin/self-credit*	*“No marketing verbs.”*	*“Three peers contributed; sources listed.”*
Tatramajjhattatā (equanimity)	*Steadies tone*	*“Flat voice, crisp detail.”*	*“Four options; recommend B for cost.”*
Karuṇā (compassion)	*Attunes to impact*	*“Acknowledge load, then ask.”*	*“You’re at capacity; can we swap Task 18 for 22?”*
Muditā (sympathetic joy)	*Praises without hype*	*“Credit the event.”*	*“Latency dropped 18% after Nina’s patch.”*
Viriya (energy)	*Moves from talk to task*	*“Name the next visible step.”*	*“Create repro script and attach to Ticket 512.”*
Passaddhi (tranquillity)	*De-tenses delivery*	*“Breathe, then bullet.”*	*“Two blockers: incomplete data; missing test user.”*

Source cue: Abhidhammattha Saṅgaha; CMA — sobhana cetasikas guiding speech.

Answer Keys

A) True/False: *1 T; 2 F; 3 T; 4 T; 5 F; 6 T; 7 F; 8 T; 9 F; 10 F.*

B) Fill-ins: *1 virati; 2 hiri; ottappa; 3 sati; 4 paññā; 5 alobha; adosa; 6 tatramajjhattatā; 7 designation; 8 tone.*

C) Matching: *1-A; 2-B; 3-C; 4-D; 5-E; 6-F; 7-G; 8-H; 9-I; 10-J.*

D) Diagram: *Correct if Left rail = lawful triad + phassa → vedanā; Mid = sobhana factors ON; Right = one designation-only sentence.*

E) Short Answers (samples):

1. ***Virati*** *stops the wrong mode;* ***hiri–ottappa*** *add an internal "do no harm" check; paired with* ***sati*** *and* ***paññā****, the speaker states only the* ***fact*** *and a* ***designation request****, avoiding identity stories.*

2. ***Ultimate:*** *"Ear heard 'we missed 5 pm; PR merged 6:10 pm'; tone: unpleasant."* ***Designation:*** *"In* ***Q4*** *(kāla-paññatti),* ***owner*** *you; set* ***buffer +1 hr****;* ***update*** *at 3 pm."*

F) Scenario (sample):

a) Eye + visible form (timestamp) → eye-viññāṇa → phassa → ***unpleasant****.*

b) "Observed 6:10 pm merge (ultimate). QA was rushed (tone). Request: owner you; add +1 hr buffer; 3 pm ping (designation). Agreement: debrief Mon 10:00."

c) Virati: avoided ***harsh*** *&* ***divisive*** *speech.*

H) Quick Quiz (sample answers):

1. *False ↔ truthful; harsh ↔ kind-clear.*

2. ***Beautiful cetasikas*** *(esp.* ***virati****,* ***hiri–ottappa****,* ***sati****,* ***paññā****).*

3. ***tone****.*

4. ***tatramajjhattatā****.*

5. *To prevent* ***self-view*** *and time* ***virati*** *correctly.*

Ch. 6 — Roles, Teams, and Responsibility

Orientation

*"Role," "team," and "owner" are **designations** (paññatti) we use to coordinate work. In Abhidhamma, a **team** is a **collection-concept** (samūha-paññatti), like "house" or "chariot" named on account of assembled parts; it does not exist in the ultimate sense, though it becomes an object "as a shadow" for consciousness (Source: CMA).*

*A **role word** (e.g., "owner," "reviewer") is **name-concept** (nāma-paññatti), the label that **makes known** a meaning; meanings themselves are **meaning-concepts** (attha-paññatti) (Source: CMA).*

***Responsibility** is partitioned by **volition** (cetanā): "It is volition, monks, that I call kamma." This lets us map **actions** and **results** (vipāka) without reifying someone's essence (Source: CMA).*

***Modern hook — Post-mortem.** We'll map a missed-deadline incident by (1) **ultimate facts** (what met what → phassa → vedanā), (2) **kamma map** (which **intentions/actions** occurred), (3) **minimal designations**: samūha ("team"), nāma-paññatti ("owner"), kāla ("Q4"), with no identity talk. (Source: CMA).*

Diagram Hook

Plate V4.11 — "Role & Team on Two Rails."

*A4 landscape, PNG @300 dpi, sRGB; labels outside; **one overlay**. Left rail: **Ultimate** (door–object–consciousness → phassa → vedanā). Right rail: **Designation** petals tagged **team** (samūha-paññatti), **role words** (nāma-paññatti), **time-window** (kāla-paññatti). Caption: "Facts first → designations second." (Source: CMA).*

Plate V4.12 — "Kamma Map for a Sprint."

*Four boxes (from CMA): **Productive**, **Supportive**, **Obstructive**, **Destructive**; arrows from **intentions (cetanā)** to **likely results** (vipāka) with teacher notes: "partition the action, not the person."*

Doctrinal Core

- ***Teams as samūha-paññatti.** "House, chariot, cart … named on account of assembled materials"—a model for "team" as a **collection** label; such items don't exist paramatthato, yet the mind can take them as objects.*

- ***Roles as nāma-paññatti.** CMA distinguishes **concept-as-meaning** vs **concept-as-name**; "owner," "reviewer," "QA" are **name-concepts** we add after the ultimate read.*

- ***Meaning arises at the mind-door.** Speech sound is heard at ear-door; **meaning** is grasped when a subsequent **mind-door** process takes **concept** as object—"fashioned by worldly convention."*

This guards against premature identity talk.

- ***Responsibility by cetanā.*** *Abhidhamma equates* ***kamma*** *with* ***volition****; results are* ***resultant cittas*** *(vipāka). Use the* ***four functional lanes****—productive, supportive, obstructive, destructive—to read* ***what each intention did*** *in the episode.*

Practice Section (5–12 min)

Drill 1 — Rail-Split Cards (2–3 min).
Given three post-mortem lines, learners first write the ***ultimate*** *observation (door–object→knowing, tone), then add* ***minimal designations****: samūha (“team A”), nāma (“owner: Dev-2”), kāla (“Q4 S12”).*

Drill 2 — Kamma Map (3–4 min).
Sort concrete actions into ***productive/supportive/obstructive/destructive*** *(e.g., “pre-commit test run,” “late scope add,” “QA skip,” “last-minute fix”). Tie each to* ***probable result****.*

Drill 3 — Responsibility Without Reification (3–4 min).
Rewrite “X is unreliable” → “Two missed kāla windows in S12; assign ‘owner’ (nāma-paññatti) + +1 hr buffer; daily 3 pm ping.”

Drill 4 — Mind-Door Check (1–2 min).
Pause; confirm the ***label*** *you’re about to use lives on the* ***designation rail*** *(not an essence).*

Plates

- ***V4.11 Role & Team on Two Rails*** *— specs above.*

- ***V4.12 Kamma Map for a Sprint*** *— four-lane matrix with examples.*

T V4.14 — Role/Team Concept Cheatsheet

Columns: *Item | Pāli class | Example | Caution*
(Source cue: Abhidhammattha Saṅgaha; CMA on classes of paññatti. Time/place tags shown as subtypes of pariccheda.)

Item	***Pāli class***	***Example***	***Caution***
Team	*samūha-paññatti (collection)*	*“The team will present.”*	*A group doesn’t act; name the persons when it matters.*
Owner	*nāma-paññatti (sammuti/role label)*	*“Repo owner: Lin.”*	*Role is a label, not an agent. State the act next.*
Q4	*kāla-paññatti (pariccheda/time)*	*“Ship in Q4.”*	*Time box is drawn; don’t treat it as a causal force.*
APAC	*desa-/pariccheda-paññatti (region)*	*“APAC rollout next.”*	*Regions don’t decide; local owners do.*
Manager	*nāma-paññatti*	*“Manager approves.”*	*Which manager, what approval event, and when?*
Stakeholders	*samūha-paññatti*	*“Stakeholders want X.”*	*Replace with countable names and requests.*
Policy P-12	*desanā/vohāra-paññatti (document label)*	*“Per Policy P-12…”*	*Policies coordinate; people invoke and apply them.*
Sprint	*kāla-paññatti*	*“Fix next sprint.”*	*Define start/end; it won’t fix anything by itself.*
Project “Phoenix”	*nāma-paññatti*	*“Phoenix hits beta.”*	*Code ships; names don’t. Log the build/event.*
Monday	*kāla-paññatti*	*“Deadline Monday.”*	*Add clock time and time zone to cut ambiguity.*

Legal (dept)	*samūha + pariccheda*	*“Legal reviewed.”*	*Name counsel and the clause; drop the department-as-agent habit.*
Board	*samūha-paññatti*	*“Board opposed.”*	*Record votes by member; attach minutes.*

T V4.15 — Kamma Map (Post-mortem)

Columns: *Observed intention (cetanā) | Lane (prod/support/obstr/destr) | Likely result (vipāka) | Next action*

*(Source cue: Saṅgaha/CMA: productive **janaka**, supportive **upatthambhaka**, obstructive **upapīḷaka**, destructive **upaghātaka**; mapped here as prod/support/obstr/destr for classroom use.)*

Observed intention (cetanā)	***Lane***	***Likely result (vipāka) in this episode***	***Next action (clean line)***
Credit peers fairly in update	***support***	*Trust up; cooperation easier*	*“Three peers contributed; listed in notes.” Keep using name-then-act sentences.*
Hide a defect to avoid blame	***obstr***	*Rework, scrutiny, trust down*	*“Test failed 11:42; hotfix 14:00; RCA attached.” Publicly correct record.*
Escalate respectfully for unblock	***support***	*Faster resolution; goodwill*	*“Blocker: data access. Escalated to Data lead 09:30; ETA noon.”*
Humiliate a junior in stand-up	***destr***	*Fear, disengagement, churn risk*	*“Harsh remarks occurred. Replace with issue-specific coaching 15:00; set norms.”*
Cut tests to hit date (knowingly)	***obstr*** → ***destr*** *(if harm lands)*	*Instability; incident risk*	*“Restore tests by Wed; move date; publish risk note.”*
Mentor a stuck teammate	***support***	*Skill transfer; cycle time improves*	*“Pair 14:30–15:00; push small win; document steps.”*

Delay reply out of spite	***obstr***	*Friction; SLA misses*	*“Reply by 13:00; log reason; set response window going forward.”*
Apologize sincerely with fix	***support***	*Repair; learning retained*	*“Error acknowledged; patch merged; checklist updated.”*
Mislead on progress (“almost done”)	***obstr***	*Surprise failure; credibility sink*	*“Percent complete + blocker list; reset ETA with owner named.”*
Share a clear handover note	***prod/support***	*Smooth continuity; fewer pings*	*“Handoff doc v3 linked; owner + deadline noted.”*

Coach cue: tag the lane quickly, then rewrite the line with ultimates and minimal designation.

T V4.16 — Rail-Split Post-mortem Script

Columns: *Ultimate line | Minimal designations | Follow-up window (kāla-paññatti)*
(Discipline: write paramattha facts first; append only the smallest labels. Time windows are time-designations, a sub-class of pariccheda.)

Ultimate line	***Minimal designations***	***Follow-up window (kāla)***
Harsh words heard; unpleasant feeling; anger arose; reply sent 09:14.	*From **manager** (nāma); in **team chat** (nāma); 2 listeners (**samūha**)*	***24 h**: log effects; **48 h**: norms brief; review next **sprint**.*
Build failed at 11:42; test T-18 missing; hotfix merged 14:10.	***CI log** (nāma); **owner: Priya** (nāma)*	***Same day by 17:00**: add test; **Q4-W2**: add to checklist.*
Two approvers declined access; work paused; ticket reopened.	***Security policy S-7** (desanā); **approvers: A, B** (names)*	***72 h**: new request with evidence; **next sprint**: pre-check list.*
Client call: promise made without date; confusion arose; follow-up email sent.	***AE** (role label); **Call ID** (doc)*	***24 h**: send corrected ETA; **7 days**: confirm milestones.*
Threats in hallway; fear and restlessness in two juniors; manager intervened.	***HR note** (doc label); **Juniors (2)** (samūha)*	***Same day**: safety check; **1 week**: coaching session.*

Spec gaps at §2.1/3.4/5.2; rework began; reviewer assigned.	***Spec v1.3*** *(doc);* ***Reviewer: Ken*** *(role/name)*	***48 h****: patch spec;* ***next release****: acceptance tests added.*
After hours pings ↑; sleep loss reported; absenteeism rose.	***Slack*** *(platform label);* ***Team A*** *(samūha)*	***2 weeks****: enforce quiet hours;* ***Q4****: policy review.*
Counsel flagged clause 9; vendor declined; negotiation stopped.	***Legal memo*** *(doc);* ***Vendor X*** *(name)*	***5 days****: propose alt text;* ***Q4-W3****: decision gate.*

Source cue for this script set: Abhidhammattha Saṅgaha; CMA placement rule (ultimates precede concepts).

Assessment Pack

A) True/False (10)

1. *A* ***team*** *is an ultimate reality in Abhidhamma.* ***F*** *(collection-concept)*

2. *“Owner/Reviewer” are* ***name-concepts*** *(nāma-paññatti).* ***T***

3. *Meanings are grasped at the* ***mind-door*** *after hearing.* ***T***

4. ***Kamma*** *is* ***volition*** *(cetanā).* ***T***

5. *In post-mortems, start with designations before facts.* ***F*** *(facts first)*

6. *“Q4” is a* ***time-concept*** *(kāla-paññatti).*

7. *Obstructive kamma can counteract another kamma’s result.* ***T***

8. *The four functional lanes include* ***productive/supportive/obstructive/destructive****.* ***T***

9. *Saying “Ops is the problem” states an ultimate.* ***F*** *(designation misuse)*

10. *Responsibility should be apportioned by* ***intentions/actions****, not essences.* ***T***

B) Fill-in-the-Blanks (10) — Use each once.

Word bank: *samūha-paññatti • nāma-paññatti • kāla-paññatti • cetanā • kamma • vipāka • mind-door • supportive • obstructive • productive*

1. *"Team A" is a _____ label. →* ***samūha-paññatti***

2. *"Owner: Dev-2" is a _____ label. →* ***nāma-paññatti***

3. *"Q4 S12" is _____. →* ***kāla-paññatti***

4. ***Meaning*** *is grasped at the _____. →* ***mind-door***

5. *_____ is volition. →* ***kamma / cetanā*** *(accept either; teach pair)*

6. *Results are called _____. →* ***vipāka***

7. *"Pre-commit tests" often function as _____ kamma. →* ***supportive***

8. *A surprise scope-add may act as _____ kamma. →* ***obstructive***

9. *Finishing a migration on time is typically _____ kamma. →* ***productive***

10. *Use labels to coordinate, not to reify a self—labels are all _____. →* ***paññatti***

C) Matching (10) — Map the action to the lane & a clean line

Left

1. *Wrote tests a day early*

2. *Added scope 1 hr before deadline*

3. *Skipped QA handoff*

4. *Pulled senior pairer for 30 min unblock*

5. *Fixed blocker but broke a dependency*

6. *Confirmed scope at kickoff*

7. *Merged at 6:10 pm (due 5 pm)*

8. *Ran WIP dashboard all day*

9. *Scheduled 3 pm pings*

10. *Changed brand color last minute*

Right

A. Productive — “Tests enabled smooth merge.”

B. Obstructive — “Late scope weakened prior plan.”

C. Destructive — “Fix supplanted a stable path.”

D. Supportive — “Pairing extended productive lane.”

E. Obstructive — “Skipped step shortened pleasant result.”

F. Productive — “Definition prevented rework.”

G. Productive (but late) — “Missed kāla; add buffer.”

H. Supportive — “Telemetry reinforced stability.”

I. Supportive — “Reminders stabilised cadence.”

J. Obstructive — “Color swap risked UX tests.”

(Use CMA lanes.)

D) Label-the-Diagram (1)

*On **V4.11**, for a missed deadline:*

- *Fill **Ultimate rail** (eye + time-stamp → eye-viññāṇa → phassa → vedanā (unpleasant)).*

- *On **Designation rail**, add **team** (samūha), **owner** (nāma), **window** (kāla).*

- *On **V4.12**, place each action into **productive/supportive/obstructive/destructive** lanes. L61-L66L23-L31*

E) Short Answer (2)

1. *In 4–6 lines, explain how samūha-paññatti (team) and nāma-paññatti (owner) help coordination while **cetanā-based** responsibility avoids identity-blame. Cite one lane used.*

2. *Write two lines for a PM note: (a) **Ultimate** observation; (b) **Designation** + **lane** assignment + next check.*

F) Scenario Case (1) — Post-mortem Meeting

A feature missed the 5 pm cut; QA compressed; a color tweak landed at 4:40 pm.

*a) Do the **ultimate** read for each event.*

*b) Build a **kamma map** (who did **what intention**, and which **lane** did it function in?).*

*c) Rewrite one identity-heavy remark into two lines: **Ultimate** + **Designation** (team/owner/kāla) + **lane** fix.*

G) Micro-Log (1) — 60–90 s

- *00:10 **Ultimate:** door–object→knowing | phassa? | vedanā: ___*
- *00:40 **Designation added:** team (samūha) / owner (nāma) / window (kāla)*
- *01:00 **Lane tag:** productive / supportive / obstructive / destructive → next action*

H) Quick Quiz (5)

1. *Which paññatti class fits “team”?*
2. *Which paññatti class fits “owner”?*
3. *Fill: “It is _____ that I call **kamma**.”*
4. *Name two **kamma lanes** used in post-mortems.*
5. *Why place **ultimate facts** before **designations**?*

I) Reflection Ticket (1)

*Where did I over-identify in the last retro? Rewrite one line as **Ultimate + Designation + Lane**, with a concrete next step.*

Takeaway Box

- ***Teams** = samūha-paññatti (collection); **roles** = nāma-paññatti (names). Coordinate, don’t essentialize.*
- ***Responsibility** follows **volition** (cetanā = kamma); use **four lanes** to apportion actions and outcomes.*

- ***Method:*** *Ultimate facts → minimal designations → lane & next step.*

Figures & Tables (production briefs)

- ***V4.11 Role & Team on Two Rails*** *— A4 landscape, PNG @300 dpi, sRGB; labels outside;* ***one overlay*** *"Facts → Designations."*

- ***V4.12 Kamma Map for a Sprint*** *— four-lane grid with sprint examples tied to CMA lanes.*

T V4.14 — Role/Team Concept Cheatsheet

Columns: *Item | Pāli class | Example | Caution*

Item	***Pāli class***	***Example***	***Caution***
Team	*samūha-paññatti (collection)*	*"The team presents at 10:00."*	*Groups don't act; name persons when it matters.*
Stakeholders	*samūha-paññatti*	*"Stakeholders requested zero defects."*	*Replace with countable names + requests.*
Board/Committee	*samūha-paññatti*	*"Board opposed the change."*	*Record member votes; attach minutes.*
Department ("Legal," "IT")	*samūha-paññatti (+ pariccheda)*	*"Legal flagged clause 9."*	*Name counsel; cite clause. Don't use dept as agent.*
Manager/Owner/CEO	*nāma-paññatti (role label)*	*"Owner: Lin," "CEO directive issued."*	*Roles are labels, not causes. Add the act and time.*
Project codename ("Phoenix")	*nāma-paññatti*	*"Phoenix hits beta."*	*Code ships; names don't. Log build/event.*

Client/Vendor X	*nāma-paññatti*	*“Vendor X declined revision.”*	*Keep actions and timestamps explicit.*
Q4 / Sprint 7 / Monday	*kāla-paññatti (pariccheda by time)*	*“Ship in Q4,” “Fix next sprint.”*	*Time boxes are drawn; they don’t do work.*
APAC / Room 3	*pariccheda-paññatti (place/region)*	*“APAC rollout next,” “Meet in Room 3.”*	*Regions and rooms don’t decide; local owners do.*
Policy / SOP	*desanā/vohāra-paññatti (document label)*	*“Per SOP 4.2…”*	*Policies coordinate; people invoke and apply them.*

T V4.15 — Kamma Map (Post-mortem)

Columns: *Observed intention (cetanā) | Lane (prod/support/obstr/destr) | Likely result (vipāka) | Next action*

Observed intention (cetanā)	***Lane***	***Likely result (vipāka)***	***Next action***
Credit peers fairly in update	***support***	*Trust up; smoother handoffs*	*“Name contributors; link doc; keep countable claims.”*
Hide a defect to avoid blame	***obstr → destr*** *(if harm lands)*	*Rework; scrutiny; trust down*	*“Publish fail time; hotfix ETA; file RCA; fix checklist.”*
Escalate respectfully to unblock	***support***	*Faster resolution; goodwill*	*“State blocker, owner, deadline; open channel.”*
Humiliate a junior in stand-up	***destr***	*Fear; disengagement; churn risk*	*“Replace with issue-specific coaching; set norms; follow up.”*
Cut tests knowingly to hit date	***obstr → destr***	*Instability; incident risk*	*“Restore tests; reset date; state risk in writing.”*

Mentor a stuck teammate	***support***	*Skill transfer; cycle time improves*	*“Pair for 30–60 min; document steps; celebrate small win.”*
Delay reply out of spite	***obstr***	*Friction; SLA misses*	*“Reply by set time; log cause; set response window.”*
Mislead on progress (“almost done”)	***obstr***	*Surprise failure; credibility sink*	*“Report % complete + blockers; reset ETA with owner.”*
Share a clean handover note	***prod/support***	*Continuity; fewer pings*	*“Owner, due, risks, checklist; link artifacts.”*
Call out risk early with remedy	***prod/support***	*Prevented failure; calmer sprint*	*“Name risk, impact, mitigation, trigger for escalate.”*

Coach cue: tag the lane fast, then rewrite the line with ultimates first and only the minimal designation needed.

T V4.16 — Rail-Split Post-mortem Script (Ready-to-Use Template)

Columns: *Ultimate line | Minimal designations | Follow-up window (kāla-paññatti)*

Ultimate line (paramattha only)	***Minimal designations (paññatti)***	***Follow-up window (time-designation)***
[Door/object met] → [feeling] → [intention] → [speech/bodily act] at [timestamp].	*Role/name: ____ ; Document/SOP: ____ ; Group counted: ____ ; Region/room: ____.*	*Same day by **:** → action 1. In **48 h** → action 2. In **Sprint __ / Q__** → action 3.*
[Test/build result] at [time]; [gap/defect] located; [fix] applied at [time].	*CI log: ____ ; Owner: ____ ; Reviewer: ____.*	***Today**: patch + test. **Week __**: checklist update.*
[Harsh words heard] → [unpleasant feeling] → [anger arose] → [reply sent] at [time].	*From: ____ (role); Channel: ____ ; Listeners: ____.*	***24 h**: log effects; **72 h**: norms brief; **Sprint __**: check.*

[Access denied / approval missing]; work paused; [ticket] reopened.	*Policy: ____ ; Approvers: ____, ____ ; Ticket: ____.*	***72 h**: resubmit with evidence; **Next sprint**: pre-check list.*
[After-hours pings ↑] → [sleep loss reported] → [absences ↑].	*Platform: ____ ; Team: ____ (count: __).*	***2 weeks**: enforce quiet hours; **Q__**: policy review.*

Filling guide:

- ***Ultimate line:** stick to contact, feeling, intention, act, base/object, and exact timestamps.*
- ***Minimal designations:** add only labels required for reference (role, doc, region, group count).*
- ***Follow-up window:** express as kāla-paññatti with clear clocks and gates.*

Answer Keys

***A) True/False:** 1 F; 2 T; 3 T; 4 T; 5 F; 6 T; 7 T; 8 T; 9 F; 10 T.*

B) Fill-ins:

1 samūha-paññatti; 2 nāma-paññatti; 3 kāla-paññatti; 4 mind-door; 5 kamma / cetanā; 6 vipāka; 7 supportive; 8 obstructive; 9 productive; 10 paññatti.

***C) Matching (key):** 1-A; 2-B; 3-E; 4-D; 5-C; 6-F; 7-G; 8-H; 9-I; 10-J.*

***D) Diagram:** Correct if Ultimate rail precedes Designation rail; actions correctly placed in **kamma** lanes.*

E) Short Answers (samples):

1. *Samūha and nāma keep coordination conventional; **cetanā** grounds responsibility in **doings**. Late scope-add tagged **obstructive**; early tests tagged **supportive**.*
2. ***Ultimate:** “Eye saw 6:10 pm merge; tone: unpleasant.” **Designation + lane:** “Owner (nāma) Dev-2; add +1 hr buffer; lane: productive next sprint (tests).”*

H) Quick Quiz (sample answers):

1. *samūha-paññatti. 2) nāma-paññatti. 3) **volition (cetanā)**. 4) Any two of the four lanes. 5) To avoid reification and keep analysis lawful (CMA’s order).*

Ch. 7 — Conflict De-escalation by Designation

Orientation

*When heat rises, swap "**you are…**" for "**in the role…this behavior…**". That shift uses paññatti (designation) as a safe wrapper while we stay anchored to ultimates: momentary door–object–knowing, contact (phassa), tone (vedanā), and the ethical turn at **javana** (where wholesome/unwholesome cittas arise). L29-L36*

*Meanings (what we take others to "mean") are grasped at the **mind-door** after the sound has been heard; the concepts we use are "fashioned by worldly convention." This lets us de-personalize without denial. L61-L66*

*Right-speech restraint is modeled by the **abstinences (virati)**; **hiri-ottappa**, **sati**, **adosa**, and **equanimity (tatramajjhattatā)** are beautiful mental factors we can cultivate mid-conversation. L21-L47 L49-L53*

***Modern hook — Family chat flare-up.** A sibling texts "So irresponsible!" → ear-door sound; mind-door reads the meaning; urge to snap arises at **javana**. You pause, label tone, and respond by **designation**: "In the role of scheduler, this message time caused confusion. Let's reset the plan at 7 pm."*

Diagram Hook

Plate V4.17 — "Cool the Flame: Two-Rail Talk."

*A4 landscape, PNG @300 dpi (sRGB); **labels outside; one overlay**. Left rail = **ultimate**: ear-door → sound → ear-consciousness → mind-door adverting → **javana** (ethical turn) → vedanā note. Right rail = **designation** tiles: nāma-paññatti ("parent," "sibling"), kāla-paññatti ("tonight 7 pm"), samūha-paññatti ("family chat"). Caption: "Facts first; designations second." L1-L11 L26-L36 L31-L38*

Doctrinal Core

- ***Where heat actually starts.** The ethical coloring begins at **javana**—that's where dosa (ill-will) or adosa (non-hate/mettā-friendly) can fire. Training aims at catching the turn there. L29-L36*

- ***Why designation cools.** Speech sounds are first known at the **ear-door**; "meaning" is then constructed at the **mind-door** by paññatti—concepts "fashioned by worldly convention." Naming the **role**, **time-window**, or **team** (nāma-, kāla-, samūha-paññatti) de-personalizes without denying impact. L20-L24 L61-L66 L10-L23*

- ***What mental factors we recruit.** Hiri & ottappa (conscience & prudence), sati (mindfulness), adosa (non-hate), and tatramajjhattatā (balance) belong to the **beautiful** set and are trainable "on the fly." L49-L53*

- ***Right-speech guardrail.*** *The three* ***abstinences (virati)*** *appear fully at supramundane path/fruition as right speech/action/livelihood; mundanely they arise when we deliberately refrain—exactly the moment we choose a designation-based reply. L21-L47*

Daily-life minis

1. *Family chat ping → label tone (vedanā) before story, then: "In the role of host, this late change creates stress; request: confirm by 7 pm." (mind-door concept after hearing). L61-L66*

2. *Work DM: "You broke it." → "As reviewer, this diff fails tests; let's pair at 3 pm." (designation & kāla-paññatti). L16-L23*

3. *Teen to parent: "You never listen!" → "In your parent role, during dinner, phones off helps me feel heard." (role + time concept).*

Practice Section (5–12 min total)

1. ***Two-Rail Rewrite (3 min).*** *Given a hot message, learners produce (A)* ***Ultimate*** *line (door→object→knowing + tone), (B)* ***Designation reply****: role/name (nāma-paññatti), time (kāla-paññatti), concrete request. L61-L66 L16-L23*

2. ***Javana Catch (2–3 min).*** *20-sec breath: hear a phrase, pause at* ***mind-door adverting****, feel the urge, choose adosa reply. Coach: "Name tone, then choose lane." L26-L36 L29-L36*

3. ***Right-Speech Switch (2–3 min).*** *Swap "You lie" → "Right now, in the role of reporter, this claim lacks a source; please send link." (mundane* ***virati*** *moment). L49-L61*

4. ***Role-Time-Team Card (2 min).*** *Rapidly tag* ***role****,* ***time window****,* ***team*** *for 5 heated lines (cheat table below). L10-L23*

Plates

- ***V4.17 Cool the Flame: Two-Rail Talk*** *— spec above.*

- ***V4.18 Heat Ladder*** *— ladder from ear-door → mind-door →* ***javana*** *with side badges for hiri/ottappa/sati/adosa as "in-the-moment switches." (A4 landscape, PNG, labels outside). L29-L36 L49-L53*

T V4.17 — Designation Toolkit

Columns: *Label class (Pāli) | Plain use | Example | Pitfall*

Label class (Pāli)	***Plain use***	***Example***	***Pitfall***
nāma-paññatti (name/role/document)	*Titles, personal names, project codes, doc labels*	*“Owner: Lin,” “CEO directive,” “Project Phoenix,” “SOP 4.2”*	*Treating the label as the cause or agent. Names don’t act; people do.*
nāma-paññatti	*Platform or channel names for reference*	*“Fix posted in Slack,” “Note in JIRA”*	*Pretending the platform “decided.” It didn’t.*
kāla-paññatti (time boundary)	*Quarters, sprints, dates, clocks*	*“Q4 release,” “Sprint 7,” “Deadline Mon 17:00”*	*Acting like time slots perform work. They don’t ship anything.*
kāla-paññatti	*Windows for follow-up and review*	*“Recheck in 48 h,” “Gate at Week 3”*	*Vague windows with no owner. Time without an owner is theater.*
samūha-paññatti (collection as one)	*Teams, boards, departments*	*“The team will present,” “Board opposed”*	*Hiding actors in a blob word. Name the voters and the vote.*
samūha-paññatti	*Client or stakeholder clusters*	*“Stakeholders requested zero defects”*	*Using a faceless plural to avoid evidence. List who asked, for what, and when.*

Source cue: Saṅgaha/CMA on classes of paññatti; use labels only after you’ve stated the ultimate events.

T V4.18 — Javana Choices

Columns: *Trigger | Unwholesome turn (dosa) | Wholesome alternative (adosa/mettā) | Coach line*

Trigger	***Unwholesome turn (dosa)***	***Wholesome alternative (adosa/mettā)***	***Coach line***
Harsh email at 07:55	*Snap back; accusatory tone*	*Pause 2 breaths; state fact + next step*	*“Build failed 11:42; patch 14:00; I’ll post log.”*
Public criticism in stand-up	*Defend self; blame others*	*Name gap; request help; keep voice flat*	*“Coverage at 62%; need one pairing slot today.”*
Late handoff from peer	*Sarcasm; dig at character*	*Acknowledge delay; re-plan*	*“Received 10:20; I’ll move test to 14:30.”*
Scope creep mid-sprint	*Anger spiral; stonewall*	*Clarify boundary; propose gate*	*“Out of R1 scope; propose Q4 backlog, doc it.”*
Rumor about your team	*Divisive retort*	*Redirect to source facts*	*“Two defects in 1.2; RCA posted; plan attached.”*
Client pushes impossible date	*Sharp refusal*	*Name constraint; offer options*	*“Need 3 days for tests; can ship A Friday or A+B Tuesday.”*
Junior makes repeat mistake	*Harsh label (“lazy”)*	*Specific coaching + micro-win*	*“Missing null checks; pair 14:30 for one pass.”*
Manager vague request	*Grumble; stall*	*Ask for acceptance criteria*	*“What’s ‘done’ here? Two examples and a test?”*
After-hours ping	*Spite reply*	*Boundary + commitment*	*“Will pick up 09:00; reply by 09:30 with draft.”*
Ticket bounce between depts	*Snide blame*	*Joint check + owner set*	*“Let’s check clause 9 together; Mei owns by 15:00.”*

Source cue: javana phase choice points; cultivate adosa/mettā to re-route speech and action.

T V4.19 — Right-Speech Guardrail

Columns: *Moment | Virati present? | Sample rewrite | Why lawful*

Moment	***Virati present?***	***Sample rewrite***	***Why lawful***
About to fudge status (“we shipped”)	*Yes: musāvāda-virati*	*“Status: not deployed; ETA Fri 16:00.”*	*Truth replaces falsehood; designation only.*
Repeating a slam (“Tom says you’re incompetent”)	*Yes: pisuṇā-vācā-virati*	*“Two reviewers disagree on approach; review 10:00.”*	*Removes division; states event and plan.*
Calling work “garbage”	*Yes: pharusā-vācā-virati*	*“Spec has gaps at §2.1/3.4/5.2; add examples + tests.”*	*Cuts harshness; names fixable objects.*
Filling silence with filler	*Yes: samphappalāpa-virati*	*“Next step: dataset by 15:00; thread paused.”*	*Avoids idle talk; names the next lawful act.*
Blaming “APAC” as an agent	*Yes: divisive + harsh*	*“TH, SG managers declined; CN accepted under carve-out.”*	*Unpacks group; assigns facts to actors.*
Flattering “Ops saved the launch”	*Partial*	*“Ops added 2 staff; build passed; 11 tickets closed.”*	*Removes hero myth; cites events.*
Department smear (“Legal killed deal”)	*Yes: divisive*	*“Counsel flagged clause 9; vendor declined revision.”*	*Names causes; no group slur.*
Trait attack (“She’s toxic”)	*Yes: harsh*	*“Harsh remarks repeated; two members reported unpleasant feeling; norms brief set.”*	*Moves from essence to conditions and effects.*
Rumor-forwarding (“I heard they lied”)	*Yes: false/divisive*	*“No verified info; waiting for incident report.”*	*Blocks untrue/untested claims.*
Vague commitment (“I’ll try soon”)	*Yes: idle talk avoidance*	*“I will send the patch by 16:00; reviewer Ken.”*	*Specific, checkable, designation-only.*

Source cue: Saṅgaha/CMA — right-speech abstinences as sobhana cetasikas. Write the ultimate facts privately, publish the designation-only line.

Assessment Pack

A) True/False (10)

1. *The ethical coloring of a reply starts at **javana**. **T**. L29-L36*

2. *Meanings are grasped at the ear-door. **F** (mind-door). L61-L66*

3. *Kāla-paññatti is a “time designation” like “tonight 7 pm.” **T**. L16-L23*

4. *Hiri and ottappa are unwholesome factors. **F** (beautiful). L49-L53*

5. *Using role words is nāma-paññatti. **T**. L20-L35*

6. *Right-speech abstinence is one of the three **virati**. **T**. L21-L47*

7. *“Team” is samūha-paññatti, a collection concept. **T**. L10-L12*

8. *Javana is irrelevant to ethics. **F**. L29-L36*

9. *Concepts are “fashioned by worldly convention.” **T**. L63-L66*

10. *A designation denies impact. **F** (it frames it lawfully).*

B) Fill-in-the-Blanks (10) — Word bank: mind-door, javana, nāma-paññatti, kāla-paññatti, samūha-paññatti, hiri, ottappa, adosa, virati, vedanā.

1. *Meanings are understood at the _____. → **mind-door**. L61-L66*

2. *The ethical turn occurs at _____. → **javana**. L29-L36*

3. *“Parent,” “reviewer,” are _____. → **nāma-paññatti**. L20-L35*

4. *“Tonight 7 pm” is _____. → **kāla-paññatti**. L16-L23*

5. *“Family chat” as a unit is _____. → **samūha-paññatti**. L10-L12*

6. *Pausing out of conscience is _____. → **hiri**. L49-L53*

*7. Prudence about consequences is _____. → **ottappa**. L49-L53*

*8. Non-hate that supports mettā is _____. → **adosa**. L49-L53*

*9. Choosing silence over harsh speech is _____ in action. → **virati**. L21-L47*

*10. Before story, tag the tone: pleasant/painful/neutral _____. → **vedanā**. (sense-door → mind-door flow) L1-L11*

C) Matching (10)

Left

1. Nāma-paññatti

2. Samūha-paññatti

3. Kāla-paññatti

4. Mind-door adverting

*5. **Javana***

6. Hiri

7. Ottappa

8. Adosa

9. Right speech (virati)

10. Meaning via convention

Right

A. “Family team” as a unit

B. “Tonight 7 pm”

C. The pause when the object reaches mind-door

D. Ethical “run” where wholesome/unwholesome fires

E. Conscience/shame to do wrong

F. Prudence/fear of blame and results

G. Non-hate; friendliness base

H. Role/title words

I. Deliberate refraining from harsh/false speech

J. "Fashioned by worldly convention"

(Keys below; sources:) L10-L23 L26-L29 L29-L36 L49-L53 L21-L47 L63-L66

D) Label-the-Diagram (1)

*On **V4.18 Heat Ladder**, label: ear-door → sound → ear-viññāṇa → mind-door adverting → **javana** → your chosen factor (adosa/mettā). Mark where vedanā was known. L1-L11 L29-L36*

E) Short Answer (2)

1. *In 4–5 lines, show how a designation reply ("in the role… during this time…") cools a heated accusation by shifting processing to the **mind-door + wholesome javana**. Cite at least one mental factor.*

2. *Write a two-line **right-speech** correction of "You're impossible": line 1 = ultimate fact + vedanā; line 2 = designation + request.*

F) Scenario Case (1)

***Family chat flare.** "You never help." Create:*
*(a) **Ultimate read** (door→object→knowing; tone).*
*(b) **Designation reply** using role/time/team.*
*(c) Name which factor you recruited (hiri/ottappa/adosa/sati) at **javana**, and why it fits right-speech restraint. L29-L36 L21-L47*

G) Micro-Log (1) — 60–90 s template

- *00:10 hear text; note vedanā: ___*
- *00:30 mind-door → urge seen; name **dosa/adosa** tilt: ___*
- *00:50 **Designation reply**: role ___ / time ___ / request ___.*
- *01:10 check **virati** held? next step: ___*

H) Quick Quiz (5)

1. *Where does ethical coloring start?*

2. *Which paññatti labels roles?*

3. *Give one beautiful factor that cools conflict.*

4. *What does virati do for speech?*

5. *Why place designations after the ultimate read?*

I) Reflection Ticket (1)

*Rewrite one recent "**you are…**" into a two-rail answer. What shifted in your vedanā and **javana**?*

Takeaway Box

- ***Two rails:** Ultimate first → Designation second; keep ethics at **javana** in view. L29-L36 L61-L66*

- ***Use paññatti skillfully:** nāma- (roles), kāla- (time), samūha- (team) cool heat without self-talk. L10-L23*

- ***Guardrails:** hiri/ottappa/sati/adosa **+ right-speech (virati)** turn down harm while stating needs. L49-L53 L21-L47*

Figures & Tables (production briefs)

- ***V4.17 Cool the Flame: Two-Rail Talk** — A4 landscape PNG; outside labels; one overlay "Designation after Ultimate."*

- ***V4.18 Heat Ladder** — Ladder with rungs: ear-door → mind-door → **javana**; side badges for hiri/ottappa/sati/adosa.*

T V4.17 — Designation Toolkit (classes & examples: role / time / team)

Label class (Pāli)	***Plain use***	***Example***	***Pitfall***
nāma-paññatti (role/name/document)	*Labels for people, roles, artifacts*	*“Owner: Lin,” “CEO directive,” “Spec v1.3”*	*Treating the label as a cause. Names don’t act; people do.*
nāma-paññatti (role)	*Responsibility tags*	*“Manager approves change”*	*Say which manager and what act/time; drop the faceless title-as-agent.*
kāla-paññatti (time boundary)	*Calendars, sprints, deadlines*	*“Q4 release,” “Sprint 7,” “Mon 17:00”*	*Time boxes don’t perform work. Add owner and action.*
kāla-paññatti (follow-up window)	*Review/guardrail windows*	*“Recheck in 48 h”*	*Useless without a named owner and a concrete check.*
samūha-paññatti (team/board)	*Groups treated as one*	*“The team presents,” “Board opposed”*	*Blob words hide actors. List who did what.*
samūha-paññatti (stakeholders)	*Client cluster shorthand*	*“Stakeholders requested zero defects”*	*Replace with names, request, timestamp.*

T V4.18 — Javana Choices (triggers, unwholesome vs wholesome turn, coach phrasing)

Trigger	***Unwholesome turn (dosa)***	***Wholesome alternative (adosa/mettā)***	***Coach line***
Harsh email at 07:55	*Snap back; accuse*	*Two breaths; state fact + next step*	*“Build failed 11:42; patch 14:00; I’ll post log.”*
Public criticism in stand-up	*Deflect, blame*	*Name gap; ask for help, flat tone*	*“Coverage 62%; need one pairing slot today.”*
Late handoff from peer	*Sarcasm; character jab*	*Acknowledge delay; re-plan*	*“Received 10:20; I’ll move tests to 14:30.”*

Scope creep mid-sprint	*Stonewall; anger loop*	*Clarify boundary; propose gate*	*“Out of R1 scope; park to Q4 backlog.”*
Rumor about your team	*Divisive retort*	*Redirect to source facts*	*“Two defects in 1.2; RCA posted; plan attached.”*
Client pushes impossible date	*Sharp refusal*	*State constraint; offer options*	*“Need 3 days tests; ship A Fri or A+B Tue.”*
Junior repeats mistake	*Harsh label*	*Specific coaching + micro-win*	*“Missing null checks; pair 14:30 for one pass.”*
Vague request from manager	*Grumble; stall*	*Ask for acceptance criteria*	*“What’s ‘done’? Two examples and a test?”*
After-hours ping	*Spite reply*	*Boundary + commitment*	*“Pick up 09:00; draft by 09:30.”*
Ticket ping-pong (depts)	*Snide blame*	*Joint check + owner set*	*“Review clause 9 together; Mei owns by 15:00.”*

T V4.19 — Right-Speech Guardrail (where virati applies, with rewrite samples)

Moment	***Virati present?***	***Sample rewrite (designation-only)***	***Why lawful***
About to fudge status (“we shipped”)	*Musāvāda-virati (false speech)*	*“Status: not deployed; ETA Fri 16:00.”*	*Truthful, checkable; no hero story.*
Repeating a slam (“Tom says you’re incompetent”)	*Pisuṇā-vācā-virati (divisive)*	*“Two reviewers disagree on approach; review 10:00.”*	*Removes division; names event + plan.*
Calling work “garbage”	*Pharusā-vācā-virati (harsh)*	*“Spec has gaps at §2.1/3.4/5.2; add examples + tests.”*	*Object-focused, fix-oriented.*
Filling silence with filler	*Samphappalāpa-virati (idle)*	*“Next step: dataset by 15:00; thread paused.”*	*Cuts noise; states next lawful act.*

Blaming "APAC" as an agent	*Divisive/harsh blend*	*"TH, SG managers declined; CN accepted under carve-out."*	*Unpacks group; assigns facts to actors.*
Department smear ("Legal killed the deal")	*Divisive*	*"Counsel flagged clause 9; vendor declined revision."*	*Causal chain, no group slur.*
Trait attack ("She's toxic")	*Harsh*	*"Harsh remarks repeated; two members reported unpleasant feeling; norms brief set."*	*Conditions and effects, not essence.*
Vague promise ("I'll try soon")	*Idle-talk avoidance*	*"I will send the patch by 16:00; reviewer Ken."*	*Specific, verifiable commitment.*

Keep the order sane: ultimates first, then the smallest paññatti tag. If changing the label doesn't change the facts, congratulations, you were arguing with a name tag.

Answer Keys

A) True/False: *1 T; 2 F; 3 T; 4 F; 5 T; 6 T; 7 T; 8 F; 9 T; 10 F.*

B) Fill-ins: *1 mind-door; 2 javana; 3 nāma-paññatti; 4 kāla-paññatti; 5 samūha-paññatti; 6 hiri; 7 ottappa; 8 adosa; 9 virati; 10 vedanā.*

C) Matching (key): *1-H; 2-A; 3-B; 4-C; 5-D; 6-E; 7-F; 8-G; 9-I; 10-J.*

D) Label-the-Diagram: *Full credit if ear-door and mind-door are sequenced,* ***javana*** *marked as ethical turn, vedanā tagged before reply, and one wholesome factor placed at* ***javana****.*

E) Short Answers (sample):

1. *"Designation shifts my focus from 'you' to* ***role/time/task****. After hearing (ear-door), at the* ***mind-door*** *I saw an urge to blame; at* ***javana*** *I chose adosa with sati and stated a role-based request."*

2. *"Ultimate: 'Hearing "impossible," unpleasant vedanā arose.' Designation: 'In the role of editor, this draft misses sources; please add two citations by 7 pm.' (right-speech* ***virati****)."*

F) Scenario (rubric): *3 pts correct ultimate read; 3 pts lawful designation (role/time/team); 3 pts naming a fitting beautiful factor at* ***javana****; 1 pt clarity.*

G) Micro-Log: *Checklists should show tone label,* ***javana*** *choice, and a designation reply.*

Trace notes:

- *Mind-door meaning and convention-fashioned concepts: L61-L66*
- *Concept classes (role/time/team): L10-L23*
- *Sense-door → cognitive sequence and ethical turn at **javana**: L1-L11 L29-L36*
- *Beautiful factors list including hiri/ottappa/adosa…: L49-L53*
- ***Virati** and right speech: L21-L47*

Ch. 8 — Care, Boundaries, and the Illimitables

Orientation (why this matters)

Care without clinging is a learnable skill. In Abhidhamma language, we act through citta and cetasikas while speaking in the shorthand of designations (paññatti). This chapter trains "role-protection + kindness": use paññatti (e.g., "team lead," "care-partner") as safe wrappers while staying grounded in the ultimates—vedanā (feeling tone), saññā (marking/perception), and cetanā (volition). We'll deploy the illimitables (appamaññā): mettā, karuṇā, muditā (with upekkhā as balance) as lawful mental factors and trainings, not identities. Abhidhamma treats "person" as designation and ultimates as real; we keep that alignment while handling real workplace and family care tasks. (Source: CMA intro on dhammas vs concepts)

Diagram Hook (what to draw/see)

***Plate V4.8 "Two Rails, One Conversation."** Caption: "Top rail = paññatti (role words); bottom rail = paramattha (live vedanā–saññā–cetanā stream); overlay tags = mettā/karuṇā/muditā/upekkhā showing lawful inserts."*

Doctrinal Core (precise Abhidhamma explanation)

- ***Ultimates vs. designations.** Abhidhamma distinguishes the ultimately real—citta, cetasika, rūpa, nibbāna—from conceptual constructs (e.g., "manager," "caregiver"). Paññatti "makes known" and is sixfold (direct of the real/unreal; by means of…); it remains conventional, not an ultimate (see examples like "eye-consciousness," "king's son"). (Source: CMA on dhamma theory; concept sixfold)*

- ***Illimitables and beautiful factors.** Among sobhana cetasikas, two are listed as illimitables: karuṇā (compassion) and muditā (appreciative joy) (CMA Appendix, "Illimitables—2"). Mettā functions chiefly as adosa (non-hatred), a universal beautiful factor; balance is tatramajjhattatā (neutrality of mind/equanimity). (Source: CMA table of beautiful factors)*

Instructor note: This mapping explains why Abhidhamma counts only two "illimitables" as distinct cetasikas while mettā expresses adosa in practice (inference from the table's listings).

- ***Right speech as abstinence (boundary).*** *Vācā-virati (abstaining from false/harsh/frivolous speech) is a sobhana abstinence factor—our doctrinal boundary for care conversations. (Source: CMA "Abstinences—3")*

- ***Staying with the ultimates during care.*** *While talking in roles, keep attention on:*

    - *Vedanā: pleasant/neutral/painful tone arising with contact;*

    - *Saññā: what is being marked (e.g., "tight voice," "wet eyes");*

    - *Cetanā: the volition shaping speech and action.*

      The "world of persons" is conceptual overlay; we act skillfully by training the cetasikas and using paññatti carefully. (Source: CMA intro)

Modern Hook (script)

"Role-protection + kindness."

"You, as project lead, deserve clear guardrails. I'll help you meet the deadline." → Inside, track: a spike of pleasant vedanā (being understood), clear saññā ("they're stressed"), and volition (cetanā) guided by adosa/mettā and tatramajjhattatā.

Practice Section (guided drills; 8–12 minutes total)

1. ***90-second breath-insertion (solo).***

    - *Exhale long; note tone: "pleasant / painful / neutral."*

    - *Label mental stance: "adosa/mettā present? tatramajjhattatā present?"*

    - *Intend one sentence that protects the role and cares for the person-as-designation.*

2. ***4-minute dyad role-play.***

    - *Partner A (role: "team member behind schedule"); Partner B (role: "lead").*

- *B delivers a 2-sentence mettā + boundary script; A mirrors with muditā ("what's going well") + concrete next step. Switch.*

3. ***3-minute triage cards (teacher-led).***

   - *Cards labeled: "Escalating tone," "Tears," "Silence."*

   - *Learners pick a lawful insert: karuṇā statement + right-speech boundary (no blame, clear ask).*

4. ***Homework micro-loop (1 minute x 3 times tomorrow).***

   - *At commute, lunch, evening: log one care moment with three columns: vedanā–saññā–cetanā; then write one designation-safe sentence you could say.*

Assessment Pack (counts fixed)

A) True / False (10)

1. *In Abhidhamma, "person" (puggala) is ultimately real. — **F** (designation only).*

2. *Karuṇā and muditā are classified as illimitable cetasikas. — **T**.*

3. *Mettā is the same table-entry as karuṇā. — **F** (expresses adosa rather than a separate illimitable entry).*

4. *Tatramajjhattatā supports balanced care. — **T** (neutrality of mind).*

5. *Right speech (vācā-virati) is an unwholesome factor. — **F** (it's a beautiful abstinence).*

6. *We should replace paramattha with paññatti to be kind. — **F** (use both: speak with paññatti while tracking ultimates).*

7. *Care episodes can be read via vedanā–saññā–cetanā. — **T** (ultimate analysis).*

8. *Muditā aims at others' welfare when they suffer. — **F** (that's karuṇā; muditā rejoices in others' good).*

*9. Boundary language belongs to wrong speech. — **F** (it's right speech when abstinences are kept).*

*10. The "world of persons" is a conceptual construct over dhammas. — **T**.*

B) Fill-in-the-Blanks (10)

Word bank: adosa (non-hatred), tatramajjhattatā, karuṇā, muditā, mettā, vācā-virati, paññatti, vedanā, saññā, cetanā

*1. Speaking in role terms uses _____. → **paññatti**.*

*2. Rejoicing in others' success is _____. → **muditā**.*

*3. The factor that balances partiality is _____. → **tatramajjhattatā**.*

*4. The feeling tone is _____. → **vedanā**.*

*5. Marking/recognizing features is _____. → **saññā**.*

*6. Volitional steering is _____. → **cetanā**.*

*7. Abstaining from harsh speech is _____. → **vācā-virati**.*

*8. Kindness expressed as non-aggression is _____. → **adosa (non-hatred)**.*

*9. Wishing well to beings is _____. → **mettā**.*

*10. Feeling another's suffering with the wish to relieve it is _____. → **karuṇā**.*

C) Matching (10)

Match the left to the best right-side description.

Left

A. mettā

B. karuṇā

C. muditā

D. tatramajjhattatā

E. vācā-virati

F. paññatti

G. vedanā

H. saññā

I. cetanā

J. adosa

Right

1. *Abstinence supporting right speech.*

2. *Conceptual designation used in speech.*

3. *Non-hatred; warmth without clinging.*

4. *Balance/neutrality of mind.*

5. *Rejoicing in others' good.*

6. *Wishing well; friendliness.*

7. *Perception/marking.*

8. *Volitional steering.*

9. *Feeling tone.*

10. *Compassion for suffering.*

Key: *A-6, B-10, C-5, D-4, E-1, F-2, G-9, H-7, I-8, J-3. (Sources: CMA tables & definitions)*

D) Label-the-Diagram (1)

Prompt: *On Plate V4.8, label the bottom rail with vedanā–saññā–cetanā and tag two overlay inserts where karuṇā and tatramajjhattatā would modulate a care sentence.*

E) Short Answer (2)

1. *In two sentences, explain how using role-language ("as your physician…") keeps analysis grounded in ultimates while preventing "self" talk. (Cite paññatti + vedanā–saññā–cetanā.)*

2. *Give one example of muditā that doesn't slide into flattery; name the boundary phrase you'd add (vācā-virati).*

F) Scenario Case (1)

"The over-helpful teammate." *They volunteer late at night; errors appear next day.*

Tasks:

a) Write one karuṇā + boundary sentence using role designation (no "you are…").

b) Underline the vedanā–saññā–cetanā you track in yourself while speaking.

c) Name one far enemy you avoid (e.g., cruelty for karuṇā), and how tatramajjhattatā helps.

G) Micro-log (1)

60–90s template: *"Role: ____. Contact: [door/object]. Tone: [pleasant/neutral/painful]. Marked cue (saññā): ____. Volition (cetanā) chosen: ____. Insert: [mettā/karuṇā/muditā + boundary]. Result in one line: ____."*

H) Quick Quiz (5)

1. *Which factor most directly guards against partiality in care—mettā or tatramajjhattatā? →* ***tatramajjhattatā****.*

2. *Which abstinence grounds care speech? →* ***vācā-virati****.*

3. *The label "parent," in Abhidhamma terms, is what category? →* ***paññatti****.*

4. *Which two illimitables are counted as cetasikas? →* ***karuṇā & muditā****.*

5. *What three ultimates should you monitor during a heated care chat? →* ***vedanā, saññā, cetanā****.*

I) Reflection Ticket (1)

"In one paragraph, describe a care conversation you'll have this week. Write the opening line using role-designation, then list the vedanā–saññā–cetanā you aim to cultivate, and which illimitable you'll lead with."

Takeaway Box

- *Speak in paññatti (roles), act in paramattha (train cetasikas).*
- *In Abhidhamma counting, karuṇā and muditā are the illimitable cetasikas; mettā rides adosa, kept steady by tatramajjhattatā.*
- *Boundaries = right speech abstinences applied kindly.*

Figures & Tables (production briefs)

Figures (A4 landscape, PNG @300 dpi, labels outside, one overlay):

1. ***V4.8 Two Rails, One Conversation.*** *Top: paññatti phrases ("as your nurse…"). Bottom: vedanā–saññā–cetanā timeline. Overlay: mettā/karuṇā/muditā/upekkhā stamps at lawful insert points. Pedagogical aim: keep designation/ultimate split visible.*

2. ***V4.9 Boundary Dial.*** *Circular dial: "clarity," "kindness," "timing," with tatramajjhattatā as hub. Aim: balance meter for care.*

3. ***V4.10 Enemy/Ally Map.*** *For each illimitable: far enemy, near enemy, allied factors (e.g., adosa, sati). Aim: prevent mislabels.*

Tables:

T V4.8 — Role-Phrase Bank

Columns: *Role term (paññatti) | One-line opener | Boundary clause | Illimitable cue | Example outcome*

Role term (paññatti)	***One-line opener***	***Boundary clause***	***Illimitable cue***	***Example outcome***
Manager	*"Manager request:"*	*"for Sections A–C only; by Fri 16:00"*	*adosa/mettā: "tone soft, help offered"*	*Review scheduled; gaps logged; two examples added.*
Owner	*"Owner decision:"*	*"Repo X only; Q4 window"*	*upekkhā: "state reasons, keep even"*	*Scope trimmed; risk note issued; ETA reset.*
Reviewer	*"Reviewer note:"*	*"test coverage line 120–170"*	*karuṇā: "coach, don't shame"*	*Null checks added; tests pass locally.*
Client rep	*"Client request:"*	*"feature A; no change to SLA"*	*upekkhā: "name limits clearly"*	*Option set chosen; delivery Tuesday.*
Counsel (Legal)	*"Counsel finding:"*	*"contract §9 only"*	*adosa: "facts, no blame"*	*Clause revised; vendor re-engaged.*

Ops lead	*“Ops action:”*	*“env B; 12:00–14:00 window”*	*mettā: “minimize disruption”*	*Two staff added; build passed.*
HR	*“HR notice:”*	*“team A; next 2 weeks”*	*karuṇā: “protect harm, enable repair”*	*Quiet hours adopted; compliance check set.*
Mentor	*“Mentor plan:”*	*“30 mins; task T-18 only”*	*muditā: “highlight small wins”*	*Pair session done; junior shipped fix.*
Intern	*“Intern update:”*	*“under Sam’s review; today”*	*karuṇā: “set clear next step”*	*Draft submitted; edits queued 15:00.*
Team (samūha)	*“Team handover:”*	*“tickets 321–329; Wk 3 only”*	*upekkhā: “assign owners by name”*	*Owners named; risks listed; checklist linked.*

Use: Start with designation-only opener, then add the boundary clause so the sentence stays lawful and non-reifying.

T V4.9 — Cetasika Map for Care

Columns: *Factor | Function | Use in care | Pitfall | Fix*
(Anchored to sobhana factors in CMA: adosa, karuṇā, muditā, tatramajjhattatā, sati.)

Factor	***Function***	***Use in care***	***Pitfall***	***Fix***
adosa *(non-hate)*	*Removes sting; keeps clarity*	*Deliver critical info without harshness*	*Vague politeness that hides the issue*	*Name the object and fix: “§3.4 lacks examples; I’ll add two.”*
karuṇā *(compassion)*	*Attunes to suffering; prevents harm*	*Frame requests mindful of load*	*Over-accommodating, no boundary*	*Pair compassion with limit: “You’re at capacity; move Task 18 to me.”*
muditā *(sympathetic joy)*	*Reinforces wholesome success*	*Celebrate specific, teachable wins*	*Hype/hero narrative*	*Credit the event: “Latency −18% after Nina’s patch.”*
tatramajjhattatā *(equanimity)*	*Steadies tone; fair hearing*	*Hold even voice in conflict*	*Cold detachment*	*Add caring line + plan: “Two options; I*

				recommend B. I'll draft steps."
sati *(mindfulness)*	*Keeps to present facts*	*Timestamped, checkable lines*	*Rambling story*	*One claim per sentence: "Test failed 11:42; rerun 14:00."*

T V4.10 — Right Speech Checklist

Columns: *Abstinence | What it prevents | Red-flag phrase | Upgrade phrase*
(CMA abstinences: musāvāda, pisuṇā-vācā, pharusā-vācā, samphappalāpa.)

Abstinence	***What it prevents***	***Red-flag phrase***	***Upgrade phrase***
Musāvāda-virati *(false speech)*	*Misreporting, concealment*	*"We shipped."*	*"Status: not deployed; ETA Fri 16:00."*
Pisuṇā-vācā-virati *(divisive speech)*	*Splitting people/groups*	*"Tom says you're incompetent."*	*"Two reviewers disagree; review at 10:00."*
Pharusā-vācā-virati *(harsh speech)*	*Injury by words*	*"This is garbage."*	*"Spec has gaps at §2.1/3.4/5.2; add tests."*
Samphappalāpa-virati *(idle chatter)*	*Noise, vagueness*	*"Anyway… just ping me later."*	*"Next step: dataset by 15:00; thread paused."*

Source cue for all three tables: (Source: Abhidhammattha Saṅgaha; Bhikkhu Bodhi, CMA — twofold concepts, classes of paññatti, sobhana cetasikas, and right-speech abstinences).

Answer Keys (concise)

T/F: *1F, 2T, 3F, 4T, 5F, 6F, 7T, 8F, 9F, 10T.*
Fill-ins: *1 paññatti; 2 muditā; 3 tatramajjhattatā; 4 vedanā; 5 saññā; 6 cetanā; 7 vācā-virati; 8 adosa; 9 mettā; 10 karuṇā.*
Matching: *A6, B10, C5, D4, E1, F2, G9, H7, I8, J3.*
Diagram: *Bottom rail labeled correctly; overlays placed at kind-insert and balance moments.*
Short Answers (sample rubrics):

- *SA1: Mentions "role words are paññatti" + tracking vedanā–saññā–cetanā → full credit.*

- *SA2: Muditā example (e.g., "I'm glad your draft shipped") + boundary ("and let's lock review time") without flattery.*

  Scenario: *Any lawful "role + behavior + impact + next step" with karuṇā tone and equanimity earns full marks.*

  Quick Quiz: *As above.*

  Reflection: *Looks for plan that names one illimitable and one boundary move.*

Series Bridge

This chapter completes Vol. 4's language shift: designate persons, train ultimates. Next we'll scale from one-to-one care to team-level cultures by extending paññatti maps and sobhana cetasikas into norms and rituals—still no "self," just lawful conditions moving skillfully.

Ch. 9 — Teaching & Leadership Scripts (Classroom/Office)

Orientation

This chapter gives you ***ready-made, "designation-first" script cards*** *for classrooms and offices. Each script addresses a common disposition or situation* ***without reifying a self****—you'll speak to* ***roles, times, teams*** *(paññatti) while staying anchored in* ***ultimates****: what met what (door–object–consciousness) →* ***contact (phassa)*** *→* ***feeling (vedanā)****.*

Meaning belongs to the ***mind-door*** *as* ***concept/designation "fashioned by worldly convention"****—use it sparingly and precisely.*

Ethical speech is guarded by ***abstinences (virati)*** *and supported by beautiful factors like* ***hiri–ottappa, sati, adosa, tatramajjhattatā****.*

Diagram Hook

Plate V4.20 — "Designation-First Script Cards."

A4 landscape, PNG @300 dpi (sRGB), labels outside, ***one overlay****. Top half: 8 color-coded cards (scenario → script). Bottom bar:* ***Abhidhamma Check*** *strip with three toggles:* ***Door & Object****,* ***Tone (vedanā)****,* ***Factors ON (sati / adosa / hiri–ottappa / tatramajjhattatā)****.*

Doctrinal Core

- ***Two rails: Ultimates****—citta, cetasika, rūpa, Nibbāna—are the anchor;* ***designation*** *(paññatti) comes* ***after*** *to communicate (role, time, team).*

- ***Meet → contact → tone:*** *A triad turns to* ***contact*** *only when base, object, and* ***matching*** *consciousness align;* ***feeling*** *arises* ***because of contact****.*

- ***Right-speech guardrail:*** *choose abstinence (**no false/divisive/harsh/idle**) and recruit **hiri–ottappa, sati, adosa, tatramajjhattatā** as you speak.*

- ***Method mantra: "Fact first (ultimate) → Minimal label (designation)."***

Practice Section (5–12 minutes)

1) Script-and-Check (4 min). *Pick one card below, **read the script**, then speak its **Abhidhamma Check** aloud:*

- *Door & object?*
- *Tone (pleasant/neutral/painful)?*
- *Factors ON (name at least **sati + adosa**, optionally **hiri–ottappa/tatramajjhattatā**).*

2) Swap the Label (3–4 min). *Replace any identity word with **role/time/team** (paññatti) and re-deliver the line.*

3) 60-second "meet → contact → tone" call-out (2–3 min). *One partner describes the sensory **meet**; the other calls **phassa?** and **tone?** in real time.*

Designation-First Script Cards (with Abhidhamma Check)

Use these verbatim; swap bracketed fields. After the line, perform the Check.

1. ***Tense meeting (interrupting).***
   *"In the role of facilitator, this **turn-taking** rule applies now; [Name], finish in 20s, then [Name] continues."*
   ***Check:** Door: ear; Object: sound; Tone: neutral; Factors: **sati + tatramajjhattatā + adosa**.*

2. ***Harsh phrasing.***
   *"As presenter, the phrase '[X]' lands as **harsh**; please restate with the **requirement** only."*
   ***Check:** Door: ear; Tone: painful→settling; Factors: **virati from harsh**, **hiri–ottappa**.*

3. ***Scope creep (last minute).***
   *"For this Q4 slot (kāla-paññatti), owner [Name]; new scope goes to **next sprint**."*
   ***Check:** Tone: neutral; Factors: **sati + paññā orientation** (choose minimal label).*

4. ***Divisive drift ("Ops vs Dev").***
   *"Both **teams** (samūha-paññatti) meet at 9:05; one board."*

Check: *Factors:* ***virati from divisive****,* ***adosa*** *(unifying).*

5. ***Student derail (class).***

   "As time-keeper, I'm pausing tangents—hold it for Q&A at ***:50****."*

   Check: *Door: eye/clock; Tone: neutral; Factors:* ***sati + tatramajjhattatā****.*

6. ***Credit & morale (muditā).***

   "As lead, naming wins: [X] unblocked testing—appreciated."

   Check: *Tone: pleasant; Factors:* ***muditā via adosa*** *(joy without flattery).*

7. ***Care boundary (karuṇā).***

   "I hear strain; in your role next week, take one day offline; we'll redistribute."

   Check: *Tone: painful→balanced; Factors:* ***karuṇā + vācā-virati (no blame)****.*

8. ***Facts before story.***

   "Observed: eye saw [timestamp]; ***impact****: QA compressed;* ***request****: add +1 hr buffer."*

   Check: meet *→* ***phassa*** *→* ***vedanā*** *named; Factors:* ***sati + paññā + adosa****.*

Assessment Pack

A) True/False (10)

1. *Meaning is grasped at the* ***mind-door*** *and is "fashioned by worldly convention."* ***T***

2. *Start scripts with* ***designation*** *before any ultimate observation.* ***F*** *(ultimate first)*

3. ***Contact*** *requires base + object + matching consciousness.* ***T***

4. ***Feeling*** *arises because of contact.* ***T***

5. ***Virati*** *abstinences define Right Speech in Abhidhamma.* ***T***

6. *"Team" is an ultimate (paramattha).* ***F*** *(it's paññatti).*

7. ***Hiri–ottappa*** *are unwholesome factors.* ***F*** *(beautiful guardians)*

8. ***Tatramajjhattatā*** *stabilizes delivery in tense meetings.* ***T***

*9. A designation-first script denies impact. **F** (frames it lawfully).*

*10. **Adosa** supports kind-clear tone. **T***

B) Fill-in-the-Blanks (10) — Use each once.

***Word bank:** mind-door • virati • hiri • ottappa • sati • tatramajjhattatā • adosa • phassa • vedanā • paññatti*

*1. Meaning is known at the _____. → **mind-door***

*2. Right-speech abstinence is _____. → **virati***

*3. Conscience is _____; prudence is _____. → **hiri; ottappa***

*4. Present-moment keeping is _____. → **sati***

*5. Balance under pressure is _____. → **tatramajjhattatā***

*6. Non-hate is _____. → **adosa***

*7. The strike of meeting is _____; the tone that follows is _____. → **phassa; vedanā***

*8. Role/time/team words are _____. → **paññatti***

C) Matching (10) — Script → Primary Factor(s)

Left (script cue)

1. “As facilitator, turns are 1 minute.”

2. “Phrase lands harsh; please restate as requirement.”

3. “Teams meet at 9:05; one board.”

4. “Observed timestamp; request buffer +1 hr.”

5. “Wins: [X] unblocked testing.”

6. *“Q4 slot; owner [Name]; scope to next sprint.”*

7. *“Take one day offline; we’ll redistribute.”*

8. *“Hold tangent for :50 Q&A.”*

9. *“State source for that claim.”*

10. *“We’ll pair for 30 min at 3 pm.”*

Right (factor focus)

A. ***sati + tatramajjhattatā***

B. ***virati from harsh + hiri–ottappa***

C. ***adosa (unifying)***

D. ***sati + paññā + adosa***

E. ***muditā via adosa***

F. ***sati + paññā (minimal label)***

G. ***karuṇā + vācā-virati***

H. ***sati (time guard)***

I. ***sati + hiri–ottappa***

J. ***sati + adosa (supportive)***

D) Label-the-Diagram (1)

On ***Plate V4.20****, take “Harsh phrasing” and mark:* ***Door & Object (ear/sound)*** *→* ***phassa*** *→* ***vedanā (painful)****; switch on* ***virati from harsh*** *+* ***adosa****; deliver the script.*

E) Short Answer (2)

1. *In 4–6 lines, explain why* ***ultimate-first then designation*** *reduces reactivity and keeps Right Speech lawful (name which factors you recruit).*

2. *Rewrite “You’re unreliable” into a* ***two-line*** *script: (a) ultimate observation with tone; (b) designation request with time/team.*

F) Scenario Case (1) — Chairing a Tense Meeting

A heated exchange erupts; someone says “Ops is the problem.”

a) Write the ***ultimate*** *line (what was heard/seen + tone).*

b) Choose and deliver ***two*** *script cards.*

c) Name the ***factors*** *you switched on and the* ***abstinences*** *you upheld.*

G) Micro-Log (1) — 60–90s

- *00:10* ***Door & Object: ___ → phassa? ___ → vedanā: ___***
- *00:40* ***Designation used:*** *role* ***___*** */ time* ***___*** */ team* ***___***
- *01:00* ***Factors ON:*** *(circle)* ***sati / adosa / hiri / ottappa / tatramajjhattatā — virati held?*** *Y/N*

H) Quick Quiz (5)

1. *What are the three items in the* ***Abhidhamma Check*** *strip?*
2. *After* ***phassa****, what arises?*
3. *Name two* ***beautiful factors*** *that stabilize tense speech.*
4. *Which comes first: designation or ultimate?*
5. *Give one reason* ***virati*** *matters in leadership scripts.*

I) Reflection Ticket (1)

“Pick one card you’ll use this week. Write the line, then list your ***Door & Object****,* ***Tone****, and which* ***factors*** *you’ll turn on.”*

Takeaway Box

- ***Script smart: Fact first → Minimal designation → Factors ON.***
- ***Mind-door means meaning****; designations are* ***by convention****, not essence.*
- ***Right-speech = virati + beautiful factors*** *applied to the* ***meet → contact → feeling*** *stream.*

Figures & Tables (production briefs)

Figures (A4 landscape, PNG @300 dpi, sRGB, labels outside, one overlay):

- ***V4.20 Designation-First Script Cards.*** *Eight cards + Abhidhamma Check strip.*

- ***V4.21 Meeting Heat → Factors Map.*** *Flowline from ear/eye meet →* ***phassa*** *→* ***vedanā****, side badges for* ***sati / adosa / hiri–ottappa / tatramajjhattatā****.*

Tables:

T V4.20 — Script Bank by Situation

Columns: *Scenario | Script (designation-first) | Door & Object | Tone | Factors ON*

Scenario	***Script (designation-first)***	***Door & Object***	***Tone***	***Factors ON***
Harsh email at 07:55	*“Status note: build not deployed; ETA Fri 16:00. Log attached.”*	*Eye-door, text as object → mind-door concept*	*Unpleasant → neutral*	*sati, paññā, adosa, tatramajjhattatā*
Public jab in stand-up	*“Reviewer note: gaps at §2.1/3.4; pairing 14:30.”*	*Ear-door, sound → mind-door*	*Unpleasant → neutral*	*adosa, sati, viriya*
Late handoff	*“Handover: file received 10:20; tests moved to 14:30; owner: Sam.”*	*Eye-door, file icon/text → mind-door*	*Neutral*	*sati, paññā, tatramajjhattatā*
Client demands impossible date	*“Client option set: ship A Fri or A+B Tue; risk: tests need 3 days.”*	*Ear/eye-door → mind-door*	*Mixed → neutral*	*paññā, adosa, tatramajjhattatā*
Rumor about team	*“Fact line: two defects in 1.2; RCA posted; plan attached.”*	*Ear-door rumor → mind-door*	*Unpleasant → neutral*	*sati, hiri, ottappa, paññā*
After-hours ping	*“Quiet-hours policy in effect; I’ll reply 09:00 and submit draft 09:30.”*	*Eye-door, notification → mind-door*	*Slightly unpleasant → neutral*	*sati, tatramajjhattatā, adosa*
Vague manager request	*“Clarifier: acceptance criteria needed—two examples and one test?”*	*Ear-door → mind-door*	*Neutral*	*paññā, sati*

Scenario	*Script (designation-first)*	*Door & Object*	*Tone*	*Factors ON*
Ticket ping-pong (depts)	*“Joint check: clause 9 at 11:30; owner: Mei; outcome posted 15:00.”*	*Eye-door ticket → mind-door*	*Neutral*	*tatramajjhattatā, adosa, viriya*
Security access denied	*“Access request: approvers A,B; evidence attached; resubmission EOD.”*	*Eye-door system banner → mind-door*	*Unpleasant → neutral*	*sati, paññā, viriya*
Vendor rejects clause	*“Counsel finding: §9 flagged; vendor declined; alt text sent 17:00.”*	*Ear/eye-door → mind-door*	*Unpleasant → neutral*	*adosa, paññā, tatramajjhattatā*

T V4.21 — Abhidhamma Check Rubric

Columns: *Item | What to name | Typical errors | Fix phrase*

Item	*What to name*	*Typical errors*	*Fix phrase*
Door & object	*Sense door + object before the story*	*Jumping to motives/traits*	*“Ear-door, harsh words heard; then unpleasant feeling.”*
Feeling tone (vedanā)	*Pleasant/unpleasant/neutral*	*Fused with craving or blame*	*“Unpleasant feeling arose; pausing 2 breaths.”*
Intention (cetanā)	*The aim of the act*	*Vague “trying” or hero/trait talk*	*“Intention to ship A Friday; tests today.”*
Speech act	*Exact utterance/document/time*	*Department/region as agent*	*“Decision record filed 12:10; approvers A,B.”*
Bodily act	*Observable behavior*	*“We worked hard” fluff*	*“Two staff added 12:00–14:00; build passed.”*

Time (kāla-paññatti)	*Clock/date/window*	*Time as causal agent*	*“Gate: Wed 17:00; recheck in 48 h (owner Ken).”*
Role/name (nāma-paññatti)	*Specific person/role*	*Faceless plural “team/stakeholders”*	*“Owner: Lin; reviewer: Mei.”*
Group (samūha-paññatti)	*Count when grouping*	*Treating group word as actor*	*“Three members voted yes; votes logged.”*
Place/region (pariccheda)	*Concrete location/scope*	*Region as decider*	*“TH/SG declined; CN accepted under carve-out.”*
Evidence/metric	*Numbers, files, links*	*Metaphor steering decisions*	*“Coverage 62%; test T-18 missing; log attached.”*

T V4.22 — Wrong-Speech → Clean Rewrite

Columns: *Messy line | Abstinence (virati) | Clean line | Factor emphasis*

Messy line	***Abstinence (virati)***	***Clean line***	***Factor emphasis***
“We shipped.” (but didn’t)	*Musāvāda-virati*	*“Status: not deployed; ETA Fri 16:00.”*	*sati, hiri, paññā*
“Tom says you’re incompetent.”	*Pisuṇā-vācā-virati*	*“Two reviewers disagree; review 10:00.”*	*adosa, tatramajjhattatā*
“This work is garbage.”	*Pharusā-vācā-virati*	*“Spec gaps at §2.1/3.4; add examples and tests.”*	*adosa, paññā*
“Anyway… ping me later.”	*Samphappalāpa-virati*	*“Next step: dataset by 15:00; thread paused.”*	*sati, viriya*
“APAC refuses to comply.”	*Divisive + harsh blend*	*“TH, SG managers declined; CN accepted under carve-out.”*	*paññā, tatramajjhattatā*

“Legal killed the deal.”	*Pisuṇā-vācā-virati*	*“Counsel flagged §9; vendor declined revision.”*	*sati, adosa*
“She’s toxic.”	*Pharusā-vācā-virati*	*“Harsh remarks repeated; two members reported unpleasant feeling; norms brief set.”*	*karuṇā, adosa*
“I’ll try soon.”	*Idle-talk avoidance*	*“I will send the patch by 16:00; reviewer Ken.”*	*sati, viriya*
“Support is useless.”	*Pisuṇā/Pharusā*	*“Two tickets exceeded SLA; escalation opened to Support lead.”*	*hiri, adosa*
“Ops saved the launch.”	*Flattery fogs facts*	*“Ops added 2 staff; build passed; 11 tickets closed.”*	*tatramajjhattatā, sati*

Source cue: Abhidhammattha Saṅgaha; CMA — twofold concepts, classes of paññatti, sobhana cetasikas, and right-speech abstinences.

Answer Keys

A) True/False: *1 T; 2 F; 3 T; 4 T; 5 T; 6 F; 7 F; 8 T; 9 F; 10 T.*

B) Fill-ins: *1 mind-door; 2 virati; 3 hiri; ottappa; 4 sati; 5 tatramajjhattatā; 6 adosa; 7 phassa; vedanā; 8 paññatti.*

C) Matching (key): *1-A; 2-B; 3-C; 4-D; 5-E; 6-F; 7-G; 8-H; 9-I; 10-J.*

D) Diagram: *Full credit if door/object → **phassa** → **vedanā** are named, then factors and a designation-first line are shown.*

E) Short Answers (sample rubrics):

1. *Mentions **ultimate first**, **designation second**, plus at least two factors (e.g., **sati, adosa**) and **virati**.*

2. *“Observed [time/event]; tone [X]. In **role** [Y], request [Z] by [time].”*

H) Quick Quiz (sample answers):

1. Door & Object; Tone; Factors ON.

2. ***Vedanā.***

3. ***sati, adosa*** *(others acceptable:* ***hiri–ottappa, tatramajjhattatā****).*

4. ***Ultimate****.*

5. It prevents ***harsh/divisive/false/idle*** *speech while giving a clean request.*

Ch. 10 — Review & Bridge to Vol. 5 (Kathāvatthu)

Orientation (why this matters)

You've learned to talk in ***designations*** *(paññatti) while reading experience by* ***ultimates*** *(paramattha). The Abhidhamma itself stands on this two-rail method: conventional truth for communication and ultimate truth for analysis L1-L15. Now we consolidate that literacy and prepare for* ***debate hygiene*** *in Vol. 5 (Kathāvatthu): defining terms precisely, testing claims without reifying a "self," and checking them against lawful conditionality (foreshadowing Vol. 7 Paṭṭhāna). Sangaha materials already give us the tools: the* ***sixfold concept map*** *and the* ***mātikā*** *of* ***triads and dyads*** *for clean classification L10-L17L41-L49. We'll stage a mini-colloquium: defend a policy using puggala-language—with term safety on.*

Diagram Hook (what to draw/see)

Plate V4.22 — "Bridge Grid: Claim → (Ultimate) → (Designation) → Test."
A4 landscape, PNG @300 dpi (sRGB), labels outside, ***one overlay****. Left rail =* ***Ultimate read*** *(dhammas involved, sequence); right rail =* ***Designation shell*** *(role/time/team). Center* ***Claim Box*** *with two toggles:* ***Mātikā lens (triad/dyad)*** *and* ***Concept Class (sixfold)*** *to check wording. Footer: "If it can't be stated on ultimates, don't debate it." (Source anchors: CMA intro on conventional vs. ultimate; mātikā; paññatti classes) L1-L15L41-L49L27-L36*

Doctrinal Core (precise Abhidhamma explanation)

- ***Two truths, one discipline.*** *Suttas legitimately use conventional speech ("I/you… person"), while Abhidhamma insists on ultimates—dhammas, their characteristics, functions, and relations L45-L53. In our scripts: speak by paññatti,* ***analyze*** *by paramattha.*

- ***Sixfold concept literacy.*** *Paññatti "makes known"; it is sixfold—e.g., direct of the real ("feeling"), direct of the unreal ("mountain"), and mixed cases like "eye-consciousness," "king's son"*

L4-L13L14-L21. Practical families you used: ***collective (samūha)*** *"team,"* ***temporal (kāla)*** *"Q4," etc. L10-L18.*

- ***Mātikā habit.*** *The Abhidhamma organizes inquiry with* ***triads*** *and* ***dyads****—a ready-made grid to classify any claim before debating it L41-L49.*

- ***Bridge texts.*** *Our series aligns with the Piṭaka: Dhātukathā (Vol. 3), Puggalapaññatti (Vol. 4), Kathāvatthu next, and Paṭṭhāna (conditions) later—see the standard lineup in CMA's bibliography L40-L49L49-L51L46-L49.*

Practice Section (5–12 mins; classroom + solo)

1. ***Mini-colloquium (6–8 min, groups of 3).*** *One proposes a* ***policy claim*** *(e.g., "Stand-ups should be 10 minutes"). Team must:*
    - *(A)* ***State on ultimates****: which dhammas/functions are at issue; where contact→feeling shifts occur.*
    - *(B)* ***Wrap by designation****: roles/time/team terms (nāma-/kāla-/samūha-paññatti).*
    - *(C)* ***Classify****: Which* ***triad/dyad*** *helps (e.g., wholesome/unwholesome/indeterminate; conditioned/unconditioned) L46-L56.*
    - *(D)* ***Check concept class*** *(sixfold) for every key noun L4-L13.*
2. ***Term-safety drill (3 min, solo).*** *Convert any identity-heavy line into:* ***ultimate observation*** *→* ***designation request*** *(role/time/place).*
3. ***Exit pulse (1 min).*** *Write the* ***one definition*** *you'll guard most next week.*

Plates

- ***V4.22 Bridge Grid: Claim → Test*** *(spec above).*
- ***V4.23 "Mātikā Overlay"*** *— same scene with a corner inset listing 3 useful triads + 3 dyads for quick classification (A4, PNG, labels out, one overlay). (Source: CMA mātikā) L41-L49*

T V4.23 — Debate Hygiene Checklist

Columns: *Item | What to do | Example | Error to avoid*
(Uses triad/dyad checks from Dhātukathā and sixfold paññatti classes.)

Item	***What to do***	***Example***	***Error to avoid***
Term audit (twofold)	*Declare whether your term is nāma or attha paññatti before arguing.*	*“ ‘Team’ is samūha (attha); I’ll name voters next.”*	*Treating labels as agents.*
Sixfold class tag	*Classify the designation: sammuti / upacāra / paricceda (incl. kāla/desa) / samūha / santati / desanā.*	*“ ‘Q4’ is kāla-paricceda; not a cause.”*	*Smuggling causality into a time box.*
Triad check (door–object–knowing)	*Name door, object, knowing before motives.*	*“Ear-door, harsh words; unpleasant feeling; anger arose.”*	*Jumping straight to “toxic person.”*
Dyad probe (are all X Y? all Y X?)	*Test symmetry to prevent sloppy generalization.*	*“Are all ‘board decisions’ unanimous? Are all unanimous votes ‘board decisions’?”*	*Asserting one direction implies the other.*
Designation → ultimate split	*Say the clean designation line, then state underlying dhammas/conditions.*	*“Decision record filed 12:10; two cetanā streams formed.”*	*One bloated sentence that hides both.*
Boundary clause	*Add scope in time/place/role.*	*“Manager request for A–C only, by Fri 16:00.”*	*Scope-less imperatives.*
Evidence line	*Add one metric/file reference.*	*“Coverage 62%; test T-18 missing; log linked.”*	*Vibes, metaphors, and zero data.*
Agent clarity	*Replace group blobs with names/counts.*	*“Three members voted yes; minutes attached.”*	*“Stakeholders demanded…”*

Condition sketch (Paṭṭhāna mini)	*Name 1–2 likely relations (object, decisive support, repetition).*	*“Object & repetition strengthened anger; switching to mettā.”*	*Calling everything “kamma.”*
Rewrite pass	*Produce a designation-only line fit for publishing.*	*“Status: not deployed; ETA Fri 16:00.”*	*Hero/trait/department mythology.*

T V4.24 — Designation vs. Ultimate Map

Columns: *Term | Class (sixfold) | Speak as… | Analyze as…*

Term	***Class (sixfold)***	***Speak as…***	***Analyze as…***
Team	*samūha-paññatti*	*“Team handover: tickets 321–329; owners named.”*	*Persons’ intentions, speech-acts, timings; votes/assignments.*
Manager	*nāma-paññatti (role)*	*“Manager request for A–C by Fri 16:00.”*	*One person’s cetanā, instruction speech-act, effects.*
Q4	*kāla-pariccheda*	*“Gate set: Q4-W2 Wed 17:00.”*	*Time boundary only; real causes are work and conditions.*
APAC	*desa-pariccheda*	*“TH, SG deliver; CN under carve-out.”*	*Country owners’ acts; constraints by law/process.*
Policy P-12	*desanā/vohāra*	*“Per P-12: human reply in 24h.”*	*People invoking policy; compliance acts.*
Brand/Culture	*santati-paññatti*	*“Culture index fell 12%; quiet hours adopted.”*	*Repeated behaviors, feelings, absences; measurable shifts.*
Stakeholders	*samūha-paññatti*	*“Client A (Nina), Client B (Raj) requested zero defects.”*	*Named requests; risk tolerance; contract terms.*
Project “Phoenix”	*nāma-paññatti*	*“Phoenix beta build passed 14:10.”*	*Code compiled, tests passed; material changes in system.*
Board	*samūha-paññatti*	*“Board vote 3–2; minutes filed.”*	*Individual votes; legal effect of record.*

Monday	*kāla-pariccheda*	*“Deadline Mon 17:00 (GMT+7); owner Ken.”*	*Clock plus owner; not a cause.*

Rule of thumb: speak with designations; think with dhammas and conditions.

T V4.25 — Canon Bridge Cards

Columns: *Book | What it trains | How we’ll use it next*

Book	***What it trains***	***How we’ll use it next***
Dhammasaṅgaṇī *(Enumeration)*	*Clean lists of dhammas; triads/dyads foundations.*	*Stock our “analyze as…” column with real building blocks.*
Vibhaṅga *(Analysis)*	*Multiple cuts on the same topic (sutta/abhidhammic/ques-ans).*	*Choose the lens that prevents category mistakes in class debates.*
Dhātukathā *(Elements talk)*	*Triad/dyad testing of aggregates, bases, elements.*	*Run door–object–knowing triads before any claim; catch cross-wires fast.*
Puggalapaññatti *(Persons by designation)*	*How “person talk” is just paññatti over dhammas.*	*Keep our “Speak as…” column lawful; purge essence from roles/teams/time.*
Kathāvatthu *(Debate points)*	*Claim-testing method; refutation without abuse.*	*Apply the Debate Hygiene Checklist line by line; demand dyad symmetry.*
Yamaka *(Pairs)*	*Bilateral definitions: X→Y and Y→X.*	*Stress-test terms students keep abusing; expose false converses.*
Paṭṭhāna *(Conditional relations)*	*The 24 conditions; causal literacy.*	*Add a mini-condition sketch to every post-mortem: object, decisive support, repetition, etc.*

Assessment Pack

A) True/False (10)

1. *Abhidhamma **accepts** conventional expressions but analyzes only by ultimates. **T** L1-L15*

2. *“Team” is a **paramattha** term. **F** (collective concept) L10-L12*

*3. The mātikā supplies triads and dyads as a sorting grid. **T** L41-L49*

*4. "Eye-consciousness" is a concept of the real by means of the real. **T** L49-L51*

*5. In debate we should lead with designation, then seek ultimates. **F** (ultimates first) L51-L56*

*6. "Q4" is a **kāla-paññatti**. **T** L16-L18*

*7. Kathāvatthu stands outside the Abhidhamma corpus. **F** (it's one of the seven) L46-L48*

*8. Sixfold concept classes help prevent equivocation. **T** L4-L8*

*9. A claim that cannot be re-stated on ultimates should still be debated. **F***

*10. Paṭṭhāna deals with conditional relations used to test claims. **T** L49-L51*

B) Fill-in-the-Blanks (10) — Word bank: mātikā, triad, dyad, samūha-paññatti, kāla-paññatti, direct-real, direct-unreal, mixed-real/real, mixed-unreal/real, mixed-unreal/unreal

*1. "Team" is _____. → **samūha-paññatti** L10-L12*

*2. "Q4" is _____. → **kāla-paññatti** L16-L18*

*3. The Abhidhamma's category matrix is the _____. → **mātikā** L41-L49*

*4. "Feeling" as a term is a _____ concept. → **direct-real** L10-L13*

*5. "Mountain" is a _____ concept. → **direct-unreal** L14-L16*

*6. "Eye-consciousness" is _____. → **mixed-real/real** L49-L51*

*7. "King's son" is _____. → **mixed-unreal/unreal** L51-L52*

*8. A set of three classification terms is a _____. → **triad** L46-L53*

*9. A two-term classifier is a _____. → **dyad** L47-L49*

*10. "Woman's voice" exemplifies _____. → **mixed-unreal/real** L47-L49*

C) Matching (10) — Bridge map

Left

1. Dhātukathā

2. Puggalapaññatti

3. Kathāvatthu

4. Paṭṭhāna

5. Mātikā triads

6. Mātikā dyads

7. Direct-real concept

8. Direct-unreal concept

9. Mixed real/real

10. Collective concept

Right

A. Tests points of controversy by precise terms

B. Conditional relations to ground claims

C. Element-reads (door–object–consciousness literacy)

D. “Team,” “house,” etc.

E. “Feeling,” “matter,” etc.

F. “Mountain,” “land,” etc.

G. Two-term sort (e.g., conditioned/unconditioned)

H. Three-term sort (e.g., wholesome/unwholesome/indeterminate)

I. “Eye-consciousness”

J. Designation of persons/types

Key: *1-C, 2-J, 3-A, 4-B, 5-H, 6-G, 7-E, 8-F, 9-I, 10-D. (Anchors: CMA biblio, mātikā, concept classes) L40-L49L41-L49L10-L18L49-L51*

D) Label-the-Diagram (1)

*On **V4.22 Bridge Grid**, take the claim "Stand-ups should be 10 minutes."*

- *Fill **Ultimate rail** (what dhammas/functions are aimed at; where tone shifts).*
- *Add **Designation shell** (roles/time/team).*
- *Mark **mātikā lens** (choose 1 triad + 1 dyad) and **concept classes** for each noun.*

E) Short Answer (2)

1. *In 4–6 lines, explain why **ultimates-first** reduces equivocation in debate and how **sixfold concept tagging** keeps terms safe. Cite one triad or dyad you'd apply.*
2. *Rewrite "Design team is lazy" into an ultimate observation + designation-safe policy line. Name the concept class for "design team."*

F) Scenario Case (1) — Mini-colloquium

Defend: "We move code-freeze to Wednesday 5 pm."
*(a) State the rationale **on ultimates**; (b) Frame the policy **by designation** (roles/time/team); (c) Show your **mātikā** and **sixfold** checks; (d) Name one Paṭṭhāna-style conditional you'd want to inspect later.*

G) Micro-log (1) — 60–90 s

"Claim: ____. Ultimates named: ____. Designations used: ____. Triad/Dyad: /. Concept tags: ____. Next probe (Vol. 5): ____."

H) Quick Quiz (5)

1. *Which comes first in our method—designation or ultimate?*
2. *What tool from the Abhidhamma sorts claims by threes and twos?*
3. *Give an example of a **direct-unreal** concept.*
4. *Which Abhidhamma book will we use next to test contested points?*
5. *Which book later grounds those tests in conditionality?*

I) Reflection Ticket (1)

*“Name one claim you’ll defend at work/school. Write the **ultimate-first** version, then the **designation** wrapper, then list the **triad/dyad** and **concept classes** you’ll check.”*

Takeaway Box

- ***Method mantra:** Ultimate first → Designation second → Classify (triad/dyad) → Tag concept class (sixfold).*

- ***Debate hygiene:** If a claim can’t be restated on **ultimates**, don’t argue it; if terms aren’t **concept-tagged**, don’t accept them.*

- ***Roadmap:** Vol. 5 **tests claims** (Kathāvatthu); Vol. 7 **grounds them** (Paṭṭhāna). L46-L49L49-L51*

Figures & Tables (production briefs)

- ***V4.22 Bridge Grid: Claim → Test** — A4, PNG @300 dpi; labels outside; one overlay (“If it can’t be said on ultimates, don’t debate it”).*

- ***V4.23 Mātikā Overlay** — inset showing 3 triads + 3 dyads most used in class.*

T V4.23 — Debate Hygiene Checklist (Live Rubric)

Item	***What to do***	***Quick prompt (say this)***	***Pass signal***	***Common error***	***Score (0–2)***
Term audit (twofold)	*Declare if your term is nāma-paññatti or attha-paññatti*	*“ ‘Team’ is samūha; I’ll name voters.”*	*Class named before argument*	*Treating label as agent*	*__/2*
Sixfold tag	*Mark the class: sammuti / upacāra / pariccheda (incl. kāla/desa) / samūha / santati / desanā*	*“ ‘Q4’ is kāla-pariccheda. ”*	*Correct tag given*	*Calling time a cause*	*__/2*
Triad check (door–object–knowing)	*Name door, object, knowing first*	*“Ear-door, harsh words; feeling unpleasant.”*	*Triad stated before motive*	*Jumping to “toxic person”*	*__/2*

Dyad test (pairs)	*Probe both directions (X→Y? Y→X?)*	*"All board decisions unanimous? All unanimous votes board decisions?"*	*One counter or confirmation*	*Assuming the converse*	__/2
Boundary clause	*Add scope in time/place/role*	*"Manager request for A–C only, by Fri 16:00."*	*Clear limit stated*	*Scope-less imperatives*	__/2
Agent clarity	*Replace blobs with names/counts*	*"Three members voted yes; minutes filed."*	*Named actors and counts*	*"Stakeholders want…"*	__/2
Evidence line	*Include one metric/file*	*"Coverage 62%; T-18 missing; log linked."*	*Checkable datum present*	*Metaphor instead of data*	__/2
Designation → ultimate split	*Say clean designation; expose dhammas/conditions*	*"Decision record filed 12:10; two intentions formed."*	*Two rails both present*	*One bloated story line*	__/2
Condition sketch (mini-Paṭṭhāna)	*Name 1–2 relations (e.g., object, repetition)*	*"Object + repetition strengthened anger."*	*Relation named plausibly*	*Everything labeled "kamma"*	__/2
Rewrite pass	*Publish designation-only sentence*	*"Status: not deployed; ETA Fri 16:00."*	*Line is lawful and lean*	*Hero/trait/department myth*	__/2

Scoring guide: *18–20 ready to publish; 14–17 clean with light edit; ≤13 redo with coach.*

T V4.24 — Designation vs. Ultimate Map (Sixfold Tagging Reference)

Term in speech	***Class (sixfold)***	***Speak as… (designation)***	***Analyze as… (ultimates/conditions)***
Team	*samūha-paññatti*	*“Team handover: tickets 321–329; owners named.”*	*Persons’ intentions, speech-acts, timings; votes.*
Manager	*nāma-paññatti (role)*	*“Manager request for A–C by Fri 16:00.”*	*One person’s cetanā, instruction act, effects.*
Q4 / Sprint 7 / Monday	*kāla-pariccheda*	*“Gate: Mon 17:00 (GMT+7).”*	*Time boundary only; real causes = work done.*
APAC	*desa-pariccheda*	*“TH, SG deliver; CN under carve-out.”*	*Local owners’ acts; legal/process constraints.*
Policy P-12 / SOP 4.2	*desanā/vohāra-paññatti*	*“Per P-12: reply within 24 h.”*	*People invoking policy; compliance acts.*
Stakeholders	*samūha-paññatti*	*“Nina (Client A), Raj (Client B) requested zero defects.”*	*Named requests; acceptance criteria.*
Board	*samūha-paññatti*	*“Board vote 3–2; minutes filed.”*	*Individual votes; legal effect of record.*
Brand / Culture	*santati-paññatti*	*“Culture index −12%; quiet hours adopted.”*	*Repeated behaviors, tones, absences; measured change.*
Project “Phoenix”	*nāma-paññatti*	*“Phoenix beta build passed 14:10.”*	*Code compiled, tests passed; material system state.*
Room 3	*desā-pariccheda*	*“Meet in Room 3, 10:00–11:00.”*	*Location; people moving/bodies speaking.*
Email thread	*vohāra-paññatti*	*“Thread ‘R1-status’ updated 09:30.”*	*Text objects at eye-door → mind-door knowing.*
“On fire / dying”	*upacāra-paññatti*	*“Metaphor noted.”*	*Translate to metrics: error rate, lead volume, etc.*

Rule: *speak with designations; think with dhammas and conditions. If changing the label doesn't change the facts, it's just paññatti.*

T V4.25 — Canon Bridge Cards (Dhātukathā → Puggalapaññatti → Kathāvatthu → Paṭṭhāna)

Book	***What it trains***	***How we'll use it next***	***Classroom move***
Dhātukathā *(Elements)*	*Triads/dyads across aggregates, bases, elements; door–object–knowing discipline.*	*Feeds every "Analyze as…" cell with lawful element reads.*	*Start every case with triad; forbid motive talk until triad is set.*
Puggalapaññatti *(Persons by designation)*	*Person-talk as paññatti only; twofold/ sixfold clarity.*	*Cleans the "Speak as…" side; trims blob words and hero myths.*	*Rewrite person lines to minimal labels with scope and owners.*
Kathāvatthu *(Debate points)*	*Claim-testing method; bilateral precision; refutation without abuse.*	*Powers the Live Rubric checks and dyad probes.*	*Run X→Y / Y→X for contested terms; reject sloppy converses.*
Paṭṭhāna *(Conditions)*	*24 relations; causal literacy beyond slogans.*	*Adds the condition-sketch row to every post-mortem.*	*Tag likely relations (object, decisive support, repetition) before prescribing fixes.*

If anyone tries to argue with a quarter or a department again, slide them this page and a pen. Then point to the rubric score box.

Answer Keys

A) True/False: *1 T; 2 F; 3 T; 4 T; 5 F; 6 T; 7 F; 8 T; 9 F; 10 T.*

B) Fill-ins: *1 samūha-paññatti; 2 kāla-paññatti; 3 mātikā; 4 direct-real; 5 direct-unreal; 6 mixed-real/real; 7 mixed-unreal/unreal; 8 triad; 9 dyad; 10 mixed-unreal/real.*

C) Matching: *1-C; 2-J; 3-A; 4-B; 5-H; 6-G; 7-E; 8-F; 9-I; 10-D.*

D) Diagram: *Full credit if ultimatives precede designations and both* ***mātikā*** *and* ***sixfold*** *checks are shown.*

E) Short Answers (rubric): *Must name one* ***triad/dyad*** *and at least one* ***concept class****, with a clean ultimate-first rewrite.*

H) Quick Quiz (sample answers): *1) Ultimate. 2)* ***Mātikā*** *(triads/dyads). 3) "Mountain." 4) Kathāvatthu. 5) Paṭṭhāna.*

Global Figures (A4 landscape, PNG @300 dpi, labels outside; one overlay per plate)

1. ***Plate V4.1*** *Two Rails: Paramattha vs. Paññatti (clean split with examples) — learning goal: never mix levels. (Sources for concept split.)*

2. ***Plate V4.2*** *Six Concept Families (saṅkhāna/samūha/disā/kāla/ākāsa/nimitta) — quick chooser.*

3. ***Plate V4.3*** *“Person” as Designation — what’s safely said, what’s not. (Title nod to A Designation of Human Types.)*

4. ***Plate V4.4*** *Feedback Ladder: Behavior → Tone → Factors → Suggestion — keep ultimates distinct; speak in designations.*

5. ***Plate V4.5*** *Role Maps Are Samūha-paññatti — team/org visualization with clean boundaries.*

6. ***Plate V4.6*** *Conflict De-escalation Flow — switch from essence talk to designation + observable.*

7. ***Plate V4.7*** *Care & the Illimitables — add mettā/karuṇā/muditā panels to designation scripts.*

8. ***Plate V4.8*** *Bridge Plate — From Designation to Debate Hygiene (pointer to Kathāvatthu & paired-method).*

Plate spec reminder: *A4 landscape, PNG @300 dpi (sRGB); high contrast; Pāli in italics; one overlay only; no gradients/3D; generous spacing.*

T V4.1 — Twofold Paññatti (Quick Reference)

Classroom purpose: force the "ultimates first, label second" habit with safe frames.

Concept type	***Pāli***	***What it means***	***Examples***	***Safe sentence frame***
Name-concept	*nāma-paññatti*	*A label by agreement (title, code, document, place name).*	*"Manager," "SOP 4.2," "Project Phoenix," "Room 3."*	*"After [ultimate facts], reference: **[label]**."*
Meaning-concept	*attha-paññatti*	*A meaning built from arranging ultimates (group, boundary, stream).*	*"Team," "APAC," "Q4," "culture/brand."*	*"After [ultimate facts], scope: **[group/boundary/story]**."*
For contrast	*paramattha-dhamma*	*Real existents (citta, cetasika, rūpa, Nibbāna).*	*Contact, feeling, intention, speech/bodily act, base/object.*	*"**[Door–object]** → **[feeling]** → **[intention]** → **[act]**; then add labels."*

T V4.2 — Sixfold Concept Typology

Classroom purpose: name the class, then speak without reifying it.

Type	***Pāli***	***Definition (CMA-style)***	***Non-reifying example***	***Risky phrasing to avoid***
Conventional term	*sammuti-paññatti*	*Bare label by agreement.*	*"**Owner: Lin** will merge by 16:00."*	*"Ownership fixed our velocity."*
Figurative/approximate	*upacāra-paññatti*	*Metaphor/nearby expression.*	*"**Leads fell 28% QoQ**; testing 2 channels."*	*"Pipeline is dying unless we're heroic."*
Delimitation/boundary	*pariccheda-paññatti (incl. kāla/desa)*	*Drawn limits of time/role/place.*	*"**Gate: Mon 17:00***"	*"Q4 will make us ship."*

			***(GMT+7)**; owner Ken."*	
Collection/group	*samūha-paññatti*	*Aggregation treated as one.*	*"**Three members voted yes**; minutes filed."*	*"The team decided."*
Continuity/stream	*santati-paññatti*	*Flux viewed as a single stream.*	*"**After-hours pings↓ 40%** after quiet hours."*	*"Our culture is toxic."*
Instructional/usage	*desanā/vohāra-paññatti*	*Teaching/policy/grammar labels.*	*"**Per SOP 4.2**: reply within 24h."*	*"Policy enforced compassion."*

T V4.3 — "Person" Phrases That Stay Conventional

Classroom purpose: keep "person" speech conventional and map to dhamma reads (door→feeling→intention→act).

Conventional line	***Minimal designation (kept conventional)***	***Underlying dhamma read***	***Clean rewrite (designation-only)***
"The team blocked us."	*samūha: list members*	*Ear-door words → unpleasant feeling → intentions → denial speech-act*	*"**A, B** denied access at 09:10; record filed."*
"APAC refuses."	*pariccheda: TH/SG/CN*	*Ear-door brief → unpleasant feeling → decision acts*	*"**TH, SG** declined; **CN** accepted with carve-out."*
"Legal killed the deal."	*desanā/vohāra: counsel memo*	*Ear/eye-door clause → decision acts*	*"**Counsel** flagged §9; **vendor** declined revision."*
"She is toxic."	*nāma: role/name only*	*Ear-door harsh tones → unpleasant feeling → aversion*	*"Harsh remarks repeated; two members reported unpleasant feeling; norms brief set."*

“Ops saved the launch.”	*samūha: ops lead + count*	*Intention → staff reassignment → bodily/speech acts*	*“Ops lead added 2 staff; build passed; 11 tickets closed.”*

(Title rationale: per Puggalapaññatti, “person” is designation over dhammas.)

T V4.4 — Temperament Cues → Teaching/Support Moves

Classroom purpose: match observed disposition to fitting support and micro-drills (points forward to object selection).

Disposition cue	***Likely carita***	***Risk pattern in class***	***Teaching/support move***	***60–120 s drill***	***Forward to meditation object***
Attraction to “cool” tasks	*lobha-carita*	*Chasing novelty, glossing details*	*Literalize parts, de-glamorize*	*Name 5 body-parts → 3 calm breaths → repeat*	*32 parts; neutral earth kasiṇa*
Irritable in critique	*dosa-carita*	*Harsh phrasing, narrow focus*	*Warm start, widen field*	*Self → neutral → mildly difficult person (1 line each)*	*Mettā; soft color/light kasiṇa*
Foggy when reading specs	*moha-carita*	*Vague recall, drifting*	*One spot, counted breath*	*Exhale 1–5 at nose; restart when lost*	*Ānāpāna; crisp small kasiṇa*
Endless theorizing	*vitakka-carita*	*Idea spirals, no anchor*	*One word per breath, one touch-point*	*Inhale “know,” exhale “here”*	*Breath; space/light kasiṇa (small)*
High faith, low detail	*saddhā-carita*	*Over-promise, under-specify*	*Evidence-based uplift*	*State 1 virtue done today → sit in quiet gladness*	*Six recollections (access)*
Analytical, body-aware	*paññā-carita*	*Over-thinking verbally*	*Analysis in the body*	*Elements scan wrist→elbow (hard/soft, cohesion, temp, motion)*	*Four elements; death/peace recollection*

T V4.5 — Right Speech Map (Beautiful Factors → Micro-behaviors → Example Sentences)

Classroom purpose: translate sobhana factors (sīla subset) into observable speech moves.

Beautiful factor	***Micro-behavior in speech***	***Example sentence***	***Coach cue***
Hiri (moral shame)	*Avoids harm-tilting claims*	*“QA was rushed; two defects reached prod.”*	*“Name effect, not person.”*
Ottappa (moral dread)	*States risk precisely*	*“Missing audit trail risks non-compliance in Q3.”*	*“Risk, impact, when.”*
Adosa (non-hate)	*Softens edge, keeps specifics*	*“Spec needs two examples; I’ll draft them.”*	*“Kind and clear.”*
Sati (mindfulness)	*Timestamped, checkable lines*	*“Test failed 11:42; rerun 14:00.”*	*“One claim per sentence.”*
Tatramajjhattatā (equanimity)	*Even tone, option clarity*	*“Four options; recommend B for cost.”*	*“Flat voice, crisp detail.”*
Paññā (wisdom)	*Conditions over essences*	*“Rework came from unclear acceptance criteria.”*	*“Causes, not characters.”*
Virati (right-speech abstinences)	*Truthful, non-divisive, non-harsh, non-idle*	*“Status: not deployed; ETA Fri 16:00.”*	*“Publish the designation-only line.”*

Use note: write the ultimate facts privately (door, feeling, intention, act), then publish the designation-only sentence guided by the factors above.

T V4.6 — Role (Samūha-paññatti) vs. Responsibility

Classroom purpose: state outcomes without identity claims; name acts, not essences.

Role term (designation)	***What actually happened (ultimates)***	***Lawful outcome sentence (designation-only)***	***Responsibility naming (by person/count)***	***Identity claim to avoid***
“The team”	*Three persons voted; record filed 12:10*	*“Decision record filed 12:10; rollout on hold.”*	*“Voters: Ana, Bo, Chai.”*	*“The team decided.”*
“Legal” (dept)	*Counsel flagged clause; vendor declined*	*“Counsel finding: §9 flagged; vendor declined revision.”*	*“Counsel: Rivera; Vendor PM: Lou.”*	*“Legal killed the deal.”*
“Marketing”	*Brief issued; assets updated*	*“Brief v2 issued; assets updated 15:00.”*	*“Owner: Mei; designer: Ron.”*	*“Marketing owns the customer.”*
“Board”	*Vote 3–2; minutes saved*	*“Board vote 3–2; minutes archived.”*	*“Yes: P,Q,R; No: S,T.”*	*“The board opposed.”*
“APAC” (region)	*TH/SG declined; CN accepted w/ carve-out*	*“TH, SG declined; CN accepted under carve-out.”*	*“TH: Dao; SG: Isha; CN: Wen.”*	*“APAC refuses.”*
“Ops”	*Added 2 staff; build passed*	*“Ops added 2 staff; build passed; 11 tickets closed.”*	*“Ops lead: Kiri; staff: 2.”*	*“Ops saved the launch.”*

Source cue: Abhidhammattha Saṅgaha; CMA — samūha-paññatti as collection labels; ultimates precede concepts.

T V4.7 — De-escalation Scripts

Classroom purpose: publish a "designation-first" rephrase after a door/tone check.

Situation	*Script (designation-first)*	*Door check*	*Tone check*	*Factors ON*
Harsh email at 07:55	*"Status: not deployed; ETA Fri 16:00. Log attached."*	*□ Eye □ Ear ■ Mind*	*□ Pleasant ■ Neutral □ Unpleasant*	*sati, adosa, tatramajjhattatā*
Public jab in stand-up	*"Reviewer note: gaps at §2.1/3.4; pairing 14:30."*	*□ Eye ■ Ear □ Mind*	*□ Pleasant ■ Neutral □ Unpleasant*	*adosa, viriya*
Late handoff	*"Handover: file 10:20; tests 14:30; owner Sam."*	*■ Eye □ Ear □ Mind*	*■ Neutral*	*sati, paññā*
Client pushes date	*"Option set: ship A Fri or A+B Tue; tests need 3 days."*	*■ Eye ■ Ear □ Mind*	*■ Neutral*	*paññā, tatramajjhattatā*
After-hours ping	*"Quiet-hours in effect; reply 09:00; draft 09:30."*	*■ Eye □ Ear □ Mind*	*□ Pleasant ■ Neutral □ Unpleasant*	*sati, adosa*
Rumor about team	*"Fact line: two defects in 1.2; RCA posted; plan attached."*	*□ Eye ■ Ear □ Mind*	*■ Neutral*	*hiri, ottappa, sati*

T V4.8 — Care & Boundaries

Classroom purpose: pair the four illimitables with clear boundary statements.

Illimitable	***Boundary type***	***Practice line***	***Why it cares***
Mettā (kindness)	*Scope*	*“Kind note: I’ll review Sections A–C only.”*	*Warmth with clarity prevents overload and resentment.*
Karuṇā (compassion)	*Capacity*	*“You’re at capacity; I’ll take Task 18; you keep 22.”*	*Reduces harm while preserving function.*
Muditā (gladness)	*Credit*	*“Latency −18% after Nina’s patch; noted in release notes.”*	*Joy without hero myths, reinforces learning.*
Upekkhā (equanimity)	*Time*	*“Reply by 16:00; if blocked, escalate at 16:15.”*	*Even tone plus a gate keeps order.*
Mettā + Upekkhā	*Channel*	*“Feedback async in doc; no DMs after 20:00.”*	*Care plus evenness protects rest and attention.*
Karuṇā + Muditā	*Growth*	*“One miss today; one fix together at 14:30; log the win.”*	*Gentle correction with a visible success.*

T V4.9 — Term-Safety Checklist

Classroom purpose: replace risky terms with clean designations; cross-link to Vol. 5 Debate Hygiene.

Risky term	***Before (messy)***	***After (clean)***	***Tag (sixfold)***	***Vol. 5 link***
“The team decided.”	*“Team decided to block.”*	*“Three members voted yes; record 12:10.”*	*samūha*	*D5.1 Triad; D5.3 Agent clarity*
“APAC refuses.”	*“APAC won’t comply.”*	*“TH, SG declined; CN accepted carve-out.”*	*pariccheda (desa)*	*D5.2 Dyad test*
“Q4 will fix it.”	*“We’ll be fine in Q4.”*	*“Gate: Q4-W2 Wed 17:00; owner Ken.”*	*kāla*	*D5.4 Boundary clause*
“Legal killed the deal.”	*“Legal blocked us.”*	*“Counsel flagged §9; vendor declined revision.”*	*desanā*	*D5.5 Causal chain*
“She’s toxic.”	*“She’s toxic to juniors.”*	*“Harsh remarks repeated; two reported unpleasant feeling; norms brief set.”*	*nāma kept minimal*	*D5.6 Conditions vs essence*
“Policy mandates compassion.”	*“Policy made us kind.”*	*“Per P-12: human reply in 24h; owner Jan.”*	*desanā*	*D5.7 Label ≠ agent*

T V4.10 — Review Matrix

Classroom purpose: map each designation skill to assessment types and where to find them.

Designation skill	***Best assessment types***	***Where in this volume (links)***
Twofold classification (nāma vs attha)	*T/F, Fill-in, Matching*	*T V4.1, T V4.24; Assess Pack A: T/F Q1-Q4*
Sixfold tagging (sammuti/upacāra/pariccheda/samūha/santati/desanā)	*Matching, Quick quiz, Short answer*	*T V4.2, T V4.24; Quiz B1-B5*
Role vs responsibility rewrite	*Scenario case, Short answer*	*T V4.6; Post-mortem Script T V4.16*
Right-speech abstinences (virati)	*T/F, Before→After rewrite*	*T V4.5, T V4.12, T V4.19; Checklist T V4.10*
Javana choices (turning from dosa to adosa)	*Scenario, Micro-log*	*T V4.18; Script Bank T V4.20*
Care & boundaries (illimitables with gates)	*Fill-in (boundary clause), Short answer*	*T V4.8; Temperament cue map T V4.4*
Designation-first de-escalation	*Scenario with door/tone boxes*	*T V4.7; Script Bank T V4.20*
Rail-split post-mortem	*Label-the-diagram, Scenario*	*T V4.16; Debate Hygiene T V4.23*

Source cue for all: Abhidhammattha Saṅgaha; Bhikkhu Bodhi, CMA — twofold/sixfold concepts, sobhana factors, right-speech abstinences.

Assessment Model (per chapter; series-standard)

- ***Pack:*** *10 True/False, 10 Fill-in-the-Blanks, 10 Matching,* **+** *1 Label-the-Diagram, 2 Short Answer, 1 Scenario Case, 1 Micro-log, 5-item Quick Quiz.*

- ***Answer Keys:*** *appended after each chapter.*

How Vol. 4 Bridges the Arc

- ***Back to Vol. 2–3:*** *Keep* ***ultimate*** *literacy (khandha/āyatana/dhātu; triads) alive while speaking in* ***designations*** *to coordinate human life.*

- ***Forward to Vol. 5–6–7:*** *Once designation is clean, we enter* ***debate hygiene*** *(Kathāvatthu),* ***paired term-safety*** *(Yamaka), and* ***deep conditionality*** *(Paṭṭhāna), following the Sangaha's canonical pathway.*

Namo tassa bhagavato arahato sammāsambuddhassa.

Yāni pi imāni dhammadesanā-pustakāni mayā racitāni,

sabbalokassa hitāya sukhāya ca hotu.

Sukha-sādhāraṇena upāyena,

sallakkhaṇika-atthañca gambhīra-atthañca

sukarāvabodhehi desanā pavattatu.

Mayā Bhikkhunā Dhammasaminā Siridantamahapālakena

sabbadese sabbakāle ca

buddhadhammo saphalo anuggahako ca desito hotu;

paṭiladdha-saddhā pasādo ca bahujanassa uppajjatu.

Imaṁ kusala-kammaṁ ādāya

satthari ca dhamme ca saṅghe ca patiṭṭhāya,

kilesānaṁ parikkhayāya,

diṭṭhadhamme nibbāna-sacchikaraṇāya

pattiyā hotu. Idam me puññaṁ nibbānassa paccayo hotu.

***Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One**.*

May these Dhamma-teaching books that I have composed be for the welfare and happiness of the whole world. By accessible and skillful means, conveying both the direct and the profound meaning, may the teachings be easy and effective to understand.

May I, Bhikkhu Dhammasami Siridantamahapālaka, teach the Buddha's Dhamma across all lands and times in a fruitful and supportive way; may faith and serene confidence arise in many people.

Relying on the Buddha, the Dhamma, and the Sangha, may this wholesome effort lead to the exhaustion of defilements and to the realization of Nibbana in this very life. Through this merit, may Nibbana be the condition.

About the Author

Bhikkhu Indasoma Siridantamahapalaka (pen name of **Ven. Sao Dhammasami, M.A. in Pāli, Ph.D. Candidate, I.B.S.C.**) is a Buddhist monk, researcher, teacher and Master Trainer dedicated to preserving and transmitting the Buddha's profound teaching of *Paṭiccasamuppāda* (Dependent Origination). His academic formation combines rigorous Pāli studies at **Magadh University, Bodhgaya**, with higher research in Theravāda philosophy, Abhidhamma, and meditation methodologies.

Ven. Sao Dhammasami has undertaken extensive study of both canonical sources and traditional Burmese lineages, including the teachings of Mogok Sayadaw, Monlae Sayardaw ,Mahāsi Sayadaw, Pa-Auk Sayadaw, and Ledi Sayadaw. His work integrates doctrinal precision with practical application, seeking to make complex principles—such as the twelve links, three rounds (*vaṭṭa*), and twenty modes—accessible for modern students, practitioners, and educators.

He is also the founder of **The Hswagata Buddha Tooth Relics Preservation Museum and he is working for The Office of Siridantamahapalaka**, a platform devoted to Dhamma research, publications, and educational tools. Beyond his academic and teaching commitments, he has actively engaged in cultural preservation and interfaith dialogue, contributing to the safeguarding of Buddhist heritage, including sacred relics and historical sites.

Breaking the Wheel: A Practical Handbook on Dependent Origination represents his most comprehensive effort to date: a bridge between ancient Pāli wisdom, Abhidhamma analysis, and contemporary pedagogy. It is written to serve not only scholars of Buddhism but also practitioners seeking a practical roadmap to understand and transcend the cycle of *saṃsāra*.

The Author Published Books

(All Books can download at https://www.amazon.com and https://www.academia.edu)

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